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TRANSLATION

OF

WAQIAT-I-HIND

(Text-Book for the Higher and Lower Standard Examinations in Urdu)

BY

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TRANSLATOR'S PREFACE.

The limited number of copies I had printed of my Translation of the *Waqiat-i-Hind* having been rapidly sold, I am encouraged to publish a second edition of it. I have availed myself of this opportunity to make the translation still more literal and to fully revise it. I have omitted in the present edition most of the explanatory foot-notes contained in the first edition, as they have been embodied in my Notes on the *Waqiat-i-Hind* which I have separately issued. But I have added copious fresh notes to this edition shewing the peculiarities of the Urdu idiom and the difference between the English and Urdu construction of sentences.

S. A.

HYDERABAD DECCAN, }
28th June 1899. }

INTRODUCTION.

The *Bagh-o-Bahar* formed part of the course of the Fort William College for a long time. There is no doubt that this book was in some measure useful to European gentlemen from the simplicity of its language, and from the familiar expressions of Dehli, and a vast store of words of common occurrence it contained. But at the same time, it was not free from defects. It is a truism that a language no matter to what country it belongs, does not always remain the same. As Time rolls on, it assumes a new garb with the formation of new ideas, and the intercourse with the nations of new countries, insomuch that if a comparison is instituted after a few centuries, it appears to be quite different from what it was before. For instance, if the English of Shakespeare's days be compared with that of the present day, great difference⁽¹⁾ will be found between the two. The same was necessarily the case with the *Bagh-o-Bahar*. This book was written about a hundred years ago. Many words, and numerous idioms that were then in use have now become quite obsolete. For instance *آبی تھی* and *جائی تھی* are now used for *آیا تھی* and *جائی تھی*. Formerly *وہ* was used for the third person singular, and *وہ* for its plural; in modern usage, *وہ* is used for both numbers. Besides, the style of its stories and the romantic tales of genii and fairies are revolting to the taste of the enlightened gentlemen endowed with western civilization. The British Govt. had therefore for a long time in contemplation to do away with the book and to prescribe in its place one which may be of an interesting style, and besides elegance of language, should contain an historical account from the ancient times to the beginning of the British rule, so that its acquaintance may strengthen the cord of alliance and friendship existing between the governing and the governed.

(1) We do not say *asman o zamin* but rather *zamin asman* without a *waso*

Thank God an opportunity has now presented itself to remedy these evils. Having these objects in view, Surgeon Lieutenant-Colonel Ranking, the Secretary to the Board of Examiners, submitted to Government this history having made useful amendments in it here and there, and the Government approving of his proposal, sanctioned its introduction as a text-book in place of the *Bagh-o-Bahar*. It is however proper to mention here that the proprietor of the *Newal Kishore Press* in which this book was first printed, waived his copy-right gratuitously in favor of Government in the interests of the public, for which he deserves credit.

CALCUTTA,
13th October 1897. }

SELECTIONS FROM THE HISTORY OF INDIA. (1)

Wonderful fools are those who are proud (2) of a royal crown.

Heaven in a moment entrusts the feathers of the phoenix,

with brushing of flies (*i. e.* kills the phoenix

and its feathers are used in making a brush for flies).

It is not known what all it (Heaven) has reduced to dust (3)

that the eye of the footstep is aghast till it vanishes (4)

The country of India which is a very extensive (5) peninsula in Asia is situated thus: (6) in its north lie the Himalaya Mountains (the mountain of snow); in the south, the Indian Ocean, and in the east, the river Brahmaputra and Burma Territory. And in the west, the river Indus which is called Attock, flows very rapidly (*lit* with great force). The length of the country, from Kashmir to Cape Comorin, is 1,900 miles and (its) breadth from the mouth of the Attock to the mountains which lie to the east of Brahmaputra, is 1,500 miles, and the total area of India is 12,00,000 square miles and more than 14 crore souls inhabit it.

THE ABORIGINES.

Historians differ on the point (as to) what people were the first (7) inhabitants of India. The prepondering opinion

(1) *lit.* selections of the History of India.

(2) *lit.* to whom there is conceit of a royal crown.

(3) *lit.* mingled with dust.

(4) *lit.* perplexity does not pass away from the eye of the footstep till its disappearance.

(5) *bara* is syn. with *vase'*. It is usual in oriental languages to use synonymous words together to add force to the language.

(6) *he* in line 7 can be left out without detriment to the context, and supplies the place of a colon in English,

(7) *lit.* the first of all.

is (1) that the Hindus have been the inhabitants of this country from ancient times. Hence (2) it is called India (3) or Hindustan. In former times the Hindus (4) were the rulers of this country, whose correct and lucid history is no (longer) extant.

The cause of this is that after the deluge of Noah, the inhabitants of Mavara-un-Nahar (country beyond the river) who migrated into India near the Ganges by way of the Panjab, spoke quite a different language. Neither Sanskrit nor Hindi then existed. As their off-spring spread, and the population on the northern side increased, (5) brave heroes with warlike troops attacked these Indian inhabitants from the west, overcame (6) and so dispersed them that they went (7) to the mountains and settled there. Till then, no one (8) knew writing (9) that one might record events, nor was there a poet who might compose poems. With these warriors the Brahmans too came. They gave oral instruction to the population there. Even till then no historian was born nor had any one interest in recording events. Poets no doubt had come into existence (*lit* were born) who composed poems (in

(1) *lit.* is this.

(2) *Ohunanche* is an expletive here see my notes on this line.

(3) *Hind iska nam hua*, its name became India.

(4) To bring out the full force of the adverbial particle *hi* (alone), stress will have to be laid on the word Hindus, or the sentence will have to be rendered thus. "It were the Hindus who were the rulers....."

(5) *to*—is untranslatable and is a correlative of *jab*.

(6) *maghlub karke*—This is what is called in Urdu Grammar the Past Conjunctive Participle, and is very often used to avoid the use of Conjunctions where several predications are united in one sentence: e. g. *yeh kahkar chala gaya*, having said this he went away; *maghlub karke tittar bittar kya*, having overcome them, they dispersed them or idiomatically 'overcame and dispersed them'.

(7) *ja base* is the same as *jakar base* the first part *ja* being a Past Conjunctive Participle.

(8) The negative *na*, repeated, has the signification of the English *neither*—*nor* and *to* is added to the first *na* for more emphasis. In such constructions *to* cannot form a correlative to *jab*.

(9) *lit.* writing did not come to any one,

praise) of certain Rajas and gave currency to them. Some of these poems were remembered as traditions or proverbs. Their descendants who sprang after them thought that perhaps tales of thousands of years were linked together in these songs, it could not be known to what period they related, (1) and so they fell into a mistake and darkness overshadowed the history of (their) kings.

After some time when Pandits commenced writing books in Sanskrit, even they did not enquire and go minutely into any case or circumstance or facts as they ought. On the other hand. They made use of exaggeration in a poetic strain as much as they could to astonish their readers so that the tale may be rendered interesting, and did not in the least write a truly historical account of ancient days. Thus the ancient history of India became so extinct that it cannot be traced (now). This objection lies not only in case of Indians but also in case of all countries in general, especially the original inhabitants of China, Burma and Greece have lost the ancient history of their countries similarly (2) and written such absurd things that (their) reader or hearer besides being distracted and perplexed, cannot in the least doubt their falsity. (Your) servant (meaning the author) also cannot therefore write the ancient history of India as he ought; but I will give briefly in Part I an account of a few noted ancient Rajas as far as I find it true according to reason and probability. This Part I will extend from the first population of India to the beginning of the British Administration. In Part II will be related all the events which took place in the Company's Government, from the commencement of the British Rule. This book will therefore be composed of two Parts.

(1) *lit.* it could not be known what period it was an account of.

(2) *bhi* (meaning 'also') does not suit the context in this sentence and is therefore omitted in translation.

PART I.

THE HINDU PERIOD.

It is said that the Maharaja *Brahma* had two sons. The name of one was *Dacha*, and that of the other *Utar*. From *Dacha* was born suraj (sun) from whom the dynasty of Suraj bansi Rajas descended; and from *Utar* som or the moon was born. The Rajas who descended in this line are called Chanderbansi. In the first colonization Ayodhya which in our days is called Oudh was at first appointed the capital of the Hindus. The Hindus called the rajas who ruled over this tract of land Surajbansi, i. e. the children of the sun. Subsequently another capital was established at Prayag or Allahabad. The Hindus call the rajas thereof Chanderbansi or the children of the moon.

The first raja in the Surajbansi family was Raja Ikashwaku who founded Ayodhyapuri after his name and appointed it the seat of his Government. From Ikashwaku to Raja Ramchander 57 rajas ruled (1) over Oudh, but the most glorious, eminent, and renowned of them was Raja Ramchander, the son of Dasrat, an account of whose dignity, magnificence, power and bravery is recorded fully in several Sanskrit volumes especially in Balmiki Ramayan. The Hindus look upon Raja Ramchander as an *avator* or incarnation of Vishnu, and say (*lit. write*) that he was in the *Tritajuk* or the silver age. Kikai, the step-mother of Ramchander had obtained an assurance from her husband Raja Dasrat to comply with two of her requests. Hence when Rajtilak or the tika of Royalty was to be conferred on Ramchander i. e. he was to be installed as heir-apparent, Kikai asked two things of Dasrat. One was the rajtilak should be given to her son Bharat, and

(1) *hukumat kar chuke the* ——— This is a completive verb of the past perfect tense, meaning 'had reigned.' But it will be translated here into past indefinite according to the English idiom.

the other, that Ramchander should pass 14 years in exile. Hearing these words Raja Dasrat was greatly perplexed. He could not retract from his word nor could he deprive such an able elder son of his right (1). Nothing could be done. He fell into a swoon. Seeing this circumstance Ramchander thought it his duty to carry out the wishes of his mother as well as to keep his father's word intact, and took upon himself an exile of fourteen years. Seeta his wife, and Lutchman his younger brother, accompanied him.

During this very exile Ravan, the Raja of Lanka or Ceylon (came) disguised as a beggar and finding an opportunity seized or stole Seeta away. The cause of this is (thus) explained that Surapnakkha the sister of Ravan wished to marry Ramchander who did not at all like a second marriage. As she persisted very much (in her wish) and would not desist (2), Lutchman being worried cut her nose away. Raja Ramchander wandered in search of Seeta, when accidentally Hanuman the Minister of Sugrao the Raja of Kishkandnagar (Deccan) met him and he (Ramchander) was afterwards introduced to Raja Sugrao. Sugrao was banished from his State by his brother Bali. Both the brothers fought and Bali fell from an arrow of Ramchander. Sugrao took possession of his kingdom and was subject (3) to Ramchander. Ramchander then made a raid on Ravan. Sugrao and Hanuman accompanied him at the head of their forces. Ramchander passed through the Deccan and erected a bridge over the channel which lies between India and Ceylon. He then crossed

(1) *lit.* neither to retract from his word nor to deprive such an able elder son of his right, was palatable.

(2) *tab* (meaning 'then'), is a correlative of *jab*, and has in most cases to be omitted in translating according to English idiom.

(3) *mute* is Syn. with *farman bardar* and is therefore omitted in translation.

the channel and gained a victory after fighting a very severe battle with Ravan in Ceylon. He killed Ravan and gave his kingdom to his younger brother Bhabhashen, and came back to his kingdom having released Seeta from a rigorous imprisonment.

Jodh was the 'founder of Chanderbansi family.' His great grandson named Yath became his successor in Allahabad. On his death, his five sons Yeddu, Anu, Sarbasu, Darhi and Pore, were left. (1) Among the descendants of Yeddu, Krishna and Balram are noted. Another great event which is remarkable in ancient Indian History, and is still on the tongues of the Hindus and which occurred in the family of Yeddu is that two noted branches issued forth from Yeddu one being Kurus and the other Pandus. But the Kuru party was stronger in authority and wealth, and more aspiring than the Pandus. Yodishter, the then Raja among the children of Pandu was so powerful and influential that he thought of celebrating Ashwamedha or horse sacrifice. No one can celebrate this sacrifice except a magnificent prince whom no other raja can oppose.

This was disagreeable to Raja Duriyodhan who belonged to the Kuru dynasty. Accordingly being informed that Yodishter was exceedingly fond of gambling, he came to him fully determined in his mind to prevent the sacrifice, and played with him at stake. When Yodishter lost his game, Duriyodhan told him he would gamble with him if he staked both his kingdom and wife. He did so. By chance Yodishter lost even this game. Duriyodhan at once took possession of his kingdom and wife, and sent Yodishter into exile for a period of twelve years. After the twelve years had passed, Yodishter with his brothers Krishna and Balram came to

(1) *gas*, a conj. meaning 'then' seems to have been misused *al hasil* (in short) would have been appropriate.

Duriyodhan claiming (the restoration of) the kingdom as promised. But Duriyodhan did not give him the kingdom when Yodishter determined to go to war. Troops were arrayed on both sides and it was resolved that whoever gained victory should obtain sovereignty.

The battle was fixed by the choice of both parties to take place on the plain of Kuruchetar near Thanesar which is situated in the Panjab. According to Hindu Books it appears that 56 branches of the Yeddu family took part in the battle (as allies) on one side or the other. The battle lasted for eighteen days on the field. An account of this battle is given in detail in the Mahabharat. At last the Pandus were victorious, and the Kurus were defeated. Duriyodhan was killed together with a few other rajas.

Yodishter, having obtained victory marched towards Dwarka in company with his brothers, Krishna and Balram, and on reaching it Srikrishna was killed and Yodishter and Balram retired to the Himalayas and perished (*lit* melted) in the snow. His grandson Raja Prikshat (then) sat on the throne. Some time (after this) Hastinapoor which was his capital was inundated by a flood in the Ganges.

TAKSHAK'DYNASTY.

About six hundred years before Jesus (Christ) the Rajas of another dynasty came from Tartary and entered India. The Hindus represent them to be descended from the family of Takshak or the off-spring of serpents. The name of their King was Sheeshnak. They conquered Northern India and gave (*lit.* appointed) their kingdom the name of "the kingdom of Magdha Desh." This kingdom comprised

the Province of Behar and the Northern Provinces of India. Their capital was the city of Patliputra which was situated near the city of Patna.

WESTERN INVASIONS.

Darab, son of Bahman, the king of Persia is the first of the kings who invaded India from the west. This king sat on the throne of Kaikhusru in Persia 518 years before the Christian era, and conquered from Greece to the banks of the river Indus, which comprised several kingdoms. Not being contented with even such an extensive kingdom, he invaded India from an avarice of riches, and took possession of all states in the neighbourhood of the Indus as well as the Panjab. Although it cannot be traced what territories he conquered, but this much is certainly proved from histories that of all the provinces, except Hindustan, that were possessed by Darab, so much revenue was not derived from any as from Hindustan, for the tribute paid by all the provinces conquered by Persia was totalled and calculated (and it was found) that revenue came from India equal to one-third as much as the whole revenue. Silver was sent from other provinces and from India, pure gold (as revenue).

In this manner, for a hundred years, India was a province of Persia, tributary and subject. When Alexander the Great subverted the Persian Empire, India also threw off its neck the yoke of subjection to the Persian King.

During the reign of Alexander the Great, Dara son of Darab was the king of Persia. This Dara never invaded India. But it was his father Darab son of Bahman who conquered India and made the Raja of Magdah and others tributary to his kingdom. :

And when Alexander the Great invaded India, Raja Mahanand, who was a descendant of Takshak, was monarch in Magdah or Behar Province and paid tribute to the king of Persia. All the rajas of this nation worshipped Buddha who was born in Behar 540 years before the birth of Jesus (Christ), and his place of residence was in Gya.

However, Alexander the Great after overthrowing the Persian Empire, appeared on (the banks of) the Indus with veteran troops. As his troops had encountered great hardships in attacks and warfare for three years, and was tired from ascending the snow-clad mountains in winter, he promised to give them as a reward the booty that might fall into his hands in conquering India. His troops agreed to this *volens volens*. He crossed the Indus with an army of 20,000 men. At the time Alexander was 30 years of age. Coming here he knew that three kings ruled over India, one of them was the Raja of Kashmir and (other) mountainous regions; the second was the raja of Scindsagar which is the tract lying between the Indus and the Jhelum; and the third was the raja Pore, the raja of Hastinapoor. The last two rajas belonged to the Chanderbansi dynasty.

The raja of Kashmir acted with prudence (1). He sent without the least delay his brother with presents to (2) Alexander. The raja of Sind attended in person the Court of Alexander desirous of interview and entertained Alexander with his troops in his capital with great pomp. Alexander left his fatigued troops there to take rest and leaving (*lit* appointing) some guards to look after them, he marched to the Jhelum with chosen, strong and veteran soldiers. But the rainy weather had set in and (the breadth of) the Jhelum had spread up to a mile, and the current was very strong. Raja

(1) *lit.* the raja of Kashmir did this prudence.

(2) *Huaur men* is a very respectful phrase for 'to'. The ordinary wording would have been *secander ke pas*.

Pore's troops were ready on the other side of the Jhelum to oppose Alexander's troops (1). Raja Pore opposed wherever he (Alexander) tried to cross the river. Hence Alexander found it difficult to cross the river as Raja Pore had arrayed a line of elephants on the banks of the Jhelum and stopped the way to cross the river every where.

Alexander learnt through his spies that there was an island in the river at a distance of ten koss or 20 miles. So when the night became dark and the noise (2) of the troops could not be heard on account of the roar of the wind, rain and thunder, Alexander took advantage of this and crossed the river during the night with eleven thousand veteran sepoys. The Hindus thought perhaps a few sepoys might have come. So Raja Pore sent his son with a handful of men to repel them and he was soon killed, and the troops were defeated, Raja Pore was alarmed at this and thought that Alexander himself had come over, he took with him immediately four thousand horse, thirty thousand foot, many chariots and elephants, and made an array for the opposition of Alexander. Raja Pore's troops displayed great valour, but could not succeed against Alexander's horsemen. The Hindus began to flee after 2 p. m. but Raja Pore all alone continued fighting mounted on an elephant. Alexander feeling pity at his courage, wished to spare his life, and therefore sent word to Raja Pore that if he went over to him (Alexander), no difference would be made in his respect. Raja Pore agreed and went to Alexander undauntedly, when Alexander asked him how he should be treated. Raja Pore replied "the same way as kings usually treat" Alexander was highly pleased (with the reply). He restored his kingdom to him and gave more territory of his own. Raja Pore long remained a faithful friend of his for this generosity.

(1) *lit.* the troops of raja Pore were an obstacle in the way of Alexander's troops for *opposition* on the other bank of the Jhelum. This will read better had the words in italics been omitted.

(2) *shore* and *ghat* mean the same viz. noise See note 5 page I.

Alexander with a view that the route by this river might be in his possession, ordered a city to be built on either side of the river and gave the Doab, that is, the tract of land lying between the Jhelam and the Chenab to Raja Pore, and went forward crossing the Chenab. Crossing the Ravi Alexander was informed that a large multitude of evil-doers awaited him with a mischievous intention. Perhaps they were the Tartars who had settled in India. There was an engagement with them at Sangla. Alexander killed 16 thousand of them and 70,000 were taken prisoners. The remainder fled to the mountains.

Raja Chandragupta son of Raja Mahanand who was born of a barber woman, came to meet Alexander from Magdha to the Panjab and in his interview spoke to Alexander in praise of Patliputer, the capital of Magdha. Alexander therefore made up his mind to plant his standard in such a large city. But alas! his troops did not march a step beyond the Satlej. Alexander threatened his troops, now flattered, now gave them promise of booty, but none of them consented to advance. Being thus compelled, he resolved in mind that after reaching his native place, he should enlist new troops and invade India again, and that he should conquer Behar. But alas! reaching the marshes of Babylon, he was caught in the marsh of Death; he had an attack of fever in the age of 32 years in the very prime of life, and travelled to the Realm of eternity. In short

What was in mind, remained in mind alone and could not come to light (1).

When Alexander came to India, Raja Mahanand, the ruler of Magdha prepared to oppose him with 20,000 cavalry 2,00,000 infantry, elephants, and innumerable other things. But Alexander could not cross the Satlej by reason of the

(1) *id.* could not be spoken.

revolt of his troops and being helpless had to return from that place. Subsequently his Vazier named Chanak caused Mahanand to be killed. After him, his eight sons ruled together in union for twelve years *i. e.* till 315 B. C. One of these named Chandragupt was very able, but his brothers despised him as he was born of a barber woman or according to some historians, his half-brothers had him driven out of Patliputer. However Chandergupt intriguing with the Vazier of his father, named Chanak, had these seven princes put to death, and becoming the sole ruler of Magdha reigned for 24 years, and departed from this world 292 years before Christ. All the rajas who ascended the throne after Chandergupt were of good birth and learned. They made roads, improved commerce, endeavoured in the advancement of learning, especially the Sanskrit language greatly improved in those days.

About 200 years B. C. another family obtained supremacy over India, which is called Agnikul. The Brahmins joined this clan and so acquired an influence which is increasing in India till this day. The rajas of this line abolished the worship of Buddha in India and exiled those who professed that religion. They took their abode in the island of Ceylon and Burma. The Brahmins formed a new religion in India and spread it and totally gave up the worship of Buddha.

There were four branches of this Agnikul dynasty, of which, Pari or Pwanar branch gained great power and supremacy. Their territory extended beyond the Narbada, and all the cities in the Central and Western Provinces were subject to them. The capital of this line of rajas was Ojein which is situated in Malwa.

In the Primara family the most famous has been the Raja Bikramajit who ascended the throne 56 years B. C. He was most renowned in his days and noted both for his battles and

peace. He greatly improved Sankrit ; sent for able Pandits from all parts of India and admitted them into his Court. The Poet Kalidass flourished in his reign. When old, he was defeated by Raja Salbahan and killed in battle.

While the rajas of the Parimara line ruled over Ojein, the descendants of Indra had possession of Magdha. The founder of the family of these rajas is Sadrika who is called Karnadeo or Pamhakarna. After his death, six rajas ascended the throne of Magdha one after another ; they are all known in Sanskrit under the title of their founder. But both the houses Parimara and Indra were extinct in a short time, and anarchy prevailed in India when the Musalmans invaded it.

A description of the Muhammadan period of Rule is given as detailed below :—

- Chapter I.—The Rule of Khalifas which ended in 861 A.D.
- Chapter II.—This treats of the Ghazni Dynasty which commenced in 997 A. D. and ended in 1186 A. D.
- Chapter III.—The Ghori Kingdom from the beginning of 1186 A. D. to 1206 A. D.
- Chapter IV.—The Slave Kingdom from 1206 A. D. to 1288 A. D.
- Chapter V.—The Reign of Khiljis from 1288 A. D. to 1321 A. D.
- Chapter VI.—The Rule of the Toglaq Dynasty from 1321 A. D. to 1414 A. D.
- Chapter VII.—The Syed Rule from 1414 A. D. to 1450 A. D.
- Chapter VIII.—The Reign of the Lodi Dynasty from 1450 A. D. to 1526 A. D.
- Chapter IX.—The Moghal Rule. The Timur Dynasty from 1526 A. D. In this, there is an account of the Suri and other dynasties. The Suri Dynasty reigned from 1540 to 1556. Afterwards the Moghal Dynasty from 1556 to 1857.

CHAPTER I.

The Reign of Khalifas which ended in 861 A. D.

Khalifa Waleed bin Abdul Malik's troops were the first among Muhammadans to invade India. His General Muhammad bin Qasim conquered territory from Sindh to the river Ganges. He invaded India in 705 A. D. The fact is (1) that Muhammad bin Qasim, the nephew of Hajjaj bin Yusuf (Sa'afi, the Governor of Basra, aged 20 years, invaded Sindh with 6,000 men and fought several battles with Raja Daher, the then Governor of Gujrat. The raja was defeated and killed. Muhammad bin Qasim then invaded Chitoor. A raja of Tawar family, a descendant of Paudu ruled over Dehli at the time. Up to the reign of Anandpal, 21 rajas of his descent had sat on the throne of Dehli. Anandpal then adopted his grandson Pritiraj who was the last Hindu raja of Dehli. On his death, the flag of Muhammadans remained very firm in Dehli for 500 years.

When Waleed's troops invaded India, great commotion spread in India, as the rajas of Parmara line had become weak, the Tawar family had taken possession of Dehli, the ruler of Gujrat had become independent, the Ghaluts had taken possession of Chitoor; the city of Kanouj had passed into the possession of Kurus after some time; the state of Northern India had vastly changed; the kingdom of Ojein was extinct; new principalities had come into existence; the organization of the country had become of quite a different nature on account of the conquest of Muhammadans; most rajas paid tribute to Khalifa Waleed. At that period all territory from the banks of the Ebro which is a river in Spain in Europe, to the Ganges which is a well-known river in India, was under the sway of the Musalmans. The Muhammadan rule was in its climax till the reign of Khalifa Waleed. After the death of Waleed,

(1) *See an account of it in thus or as follows.*

Khalifa Mamoon bin Haroon Rasheed invaded India. But the Rajputs defeated him. From that time the authority of the Khalifas became weaker so that the Musalmans did not again invade India for 150 years. After the death of Khalifa Haroon Rasheed the fifth Khalifa of the Abbasia Family, the power of the Khalifas so much decreased that the governor of each province revolted and became an independent king, and only the City of Bagdad and its suburbs remained under the Khalifa.

ISMAEL SAMANI.

Among the governors that revolted and became independent of the Khalifa of Bagdad, one was Ismael Samani the governor of Mawara-un-Nahar and Khurasan. He revolted against the king in 279 Hijiri corresponding to 862 A. D. and became king of Bokhara. The provinces Cabul, Qandahar and Zabulistan were under him. He established his capital at Bokhara. Four kings of his line ruled over Bokhara for 90 years. The fourth king at the time of his death appointed his son Mansur Heir-apparent. But after the death of the king, there arose a dispute among the members of the State on the point whether the minor should be installed a king or the uncle of the deceased king. At last they unanimously postponed (1) the decision of the matter till they knew the opinion of Alaptagin, the Governor of Khurasan, whose capital was Ghazni. Alaptagin the governor of Ghazni, also gave his opinion that the uncle of the deceased king should be installed. But before this opinion arrived, the Amirs of the state unanimously made Munsur their king in

(1) *lit.* all made the decision of the matter dependent on *knowing* the opinion of Alaptagin. The wording of the original is objectionable here. To rectify it, either the word in italics should be omitted or '*munhasir*' should be changed into *multavi* (meaning *postponed*),

Bokhara. When Mansur heard of this opinion of Alaptagin against him, he called him to Bokhara in anger. He did not go there fearing his life. As he found no resource except a revolt, he wished to have his state made independent, and became an independent ruler of Ghazni, and having brought Cabul and Qandahar under him, made Ghazni his capital. Though Mansur sent several generals by turn to oppose Alaptagin, he could not be taken in by them. He ruled over Ghazni for 15 years and died in 365 Hijiri corresponding to 975 A. D.

IS-HAQ, SON OF ALAPTAGIN.

On the death of Alaptagin, his son Is-haq son of Alaptagin ascended the throne of his father in 365 Hijiri corresponding to 975 A. D. But as he always felt fear from the king Mansur, who looked upon his father as a rebel and usurper, he in company with his general Subuktagin attacked Mansur and gained a victory over him, and had an acknowledgment written by Mansur that he (Is-haq) was an unquestionable independent king of Khurasan, so that Mansur might have no further claim on Khurasan, and thenceforth ruled independently. After having reigned two years he travelled to the realm of eternity (died) in 367 H. corresponding to 977 A. D.

SUBUKTAGIN.

On the death of Is-haq, there was none left worthy of sitting on the throne except Subuktagin. Subuktagin was originally a prince of Persia, who haply in a state of poverty went before Alaptagin, late sultan of Ghazni, who purchased him seeing him full of promise, and raised him to the rank of a general promoting him gradually. He now having married the daughter of Sultan Alaptagin and becoming his son-in-law,

ascended the throne. In the very first year of his installation i. e. in 977 A. D. he invaded India. Jaipal was the raja of Lahore at the time. Subuktagin conquered Multan, and having taken several forts, returned to his capital Ghazni with considerable spoil.

Jaipal with the object (1) that the Musalmans might not invade his dominion again, himself crossed the Indus and invaded the Moslim Territory, but was not successful and was taken prisoner, and was compelled to surrender, and accepted to pay an annual tribute. Subuktagin ordered the tribute for that year to be paid at once. But as Jaipal could not procure the total amount of tribute then and there, he asked the Sultan to send with him his trustworthy men, and promised to disburse the balance on reaching Lahore. This request was granted. When he reached Lahore, he held a durbar and asked counsel of the Brahmins who stood to the right of the throne. They submitted, "Maharaja! you have nothing to fear the ruler of Ghazni now. In our opinion, it is simply useless to pay now." He then asked the Kshatris who were to his left and were his generals and officers. They advised that the raja should fulfil the promise he had made to pay the money, or the Musalmans would come up and there would be again fighting. The subjects would be ruined in war and would be put to hundreds of calamities. To pay money is easier than (to face) these evils. The raja should certainly fulfil the promise made. Hearing this, the Raja turned up his nose and eye-brows (grew angry) and did not accede to it. He listened to the advice of the Brahmins and put in jail the trustworthy men of the Sultan.

When this news of breach of promise reached Subuktagin he was wroth. He came down like a storm from the west. All the rajas of Northern India and the rajas of Dehli,

(1) *eh samajh kar* does not seem appropriate. '*Is gharas se*' is the proper phrase.

Ajmeer, Kalanjar and Kanouj came to the aid of Jaipal with an army of one lac men. There was an opposition between the Hindus and the Musalmans on the banks of the Lamghan. This battle took place in the west of the Indus. In those days the Hindus did not abstain from crossing the Attock. At last the Hindus were defeated and were pursued as far as the banks of the Nilab. After this no other battle was fought with the Hindus during the reign of Subuktagin, which lasted for 20 years. Subuktagin died in 997 A. D., after a reign of 20 years. His younger son Ismael became king after him. But after 2 or 4 months his elder brother Mahmud who was really the heir to the crown and throne, took possession of the kingdom and ascended the throne in 997 A. D.

CHAPTER II.

This treats of the reign of Ghazni Dynasty, which commenced in 997 and ended in 1186 A. D.

SULTAN MAHMUD OF GHAZNI.

He was the most glorious and religious of all former sultans. Soon after he ascended the throne he annexed to his kingdom Mawara-un-Nahar i. e. the territory from the Caspian sea to the Attock. He then turned his attention to India, which had till then escaped depredation at the hands of Musalmans. He took 12 expeditions into this country. After each invasion he returned victorious with considerable wealth and property.

The first invasion.—On 5th August 1001 A. D. Sultan Mahmud fought with Jaipal, the ruler of Lahore in Peshawar, defeated and took him prisoner. He then advanced as far as Bhatanda which is now situated in the Dominions of the Raja of Patiala, and plundered that city and returned

to Ghazni with all wealth and property. On reaching Ghazni, he released Jaipal and his comrades who were under arrest on condition of their paying a ransom, and killed the Afghans who had combined with Jaipal and his men. Jaipal, after his release from arrest, did not prefer to live with such disgrace, and having resigned the kingdom of Lahore, had a funeral pyre prepared and burnt himself dead in it. His son Anandpal ascended the throne in his place and became a tributary to the Sultan of Ghazni.

The second invasion.—The Sultan took this expedition in 1004 A. D. for the reason that the raja of Bhatanda did not pay him tribute for his territory. Bhatanda is a fort situated to the north of Bikanare and the south of Multan. When the Sultan came, the raja was defeated on intrenchments round which there was a moat, and hid himself in the fort. The fort was besieged for 3 days. At last Mahmud was successful. The raja killed himself and Sultan Mahmud returned to Ghazni victorious with enormous wealth.

The third invasion.—This expedition was undertaken in 1005 A. D. for the reason that Abul Fatah Lodi, the subadar of Multan in spite of his being a Moslim, had colluded with Anandpal and deviating from his allegiance to the Sultan preferred revolt. Hence the Sultan marched against him. There was an engagement with Anandpal, the raja of Lahore at Peshawar. The raja was defeated, and retreated to Sadhra which is situated close to Vazirabad. The Sultan pursued him till he fled to Kashmir. Sultan Mahmud reached Multan and besieged its fort for seven days. At last Abul Fatah Lodi submitted and agreed to pay double the tribute which he paid formerly. The Sultan then returned to Ghazni victorious.

The fourth invasion.—As Sultan Mahmud was engaged in war with Alak Khan, the governor of Tartary, he

neglected for a time to avenge himself on Anandpal, the raja of Lahore for his mischief. Now that he had done with the battle of Tartary, he collected a large army and in the spring of 1008 A. D. corresponding to 399 Hijiri he marched towards India. Anandpal too was not careless. On the other hand he knew that the Sultan would attack him. He (the said Raja) therefore sent messengers to all rajas of India, and sent word that it was necessary to expel the Musalmans from India as far as possible, that if they opposed Mahmud conjointly, Islam would not spread in India, and that it was very necessary to arrest (its progress). As the rajas were already displeased at heart with the Musalmans, they were still moved by these messengers. So the rajas of all places Malwa, Ojein, Gwalior, Kalanjar, Dehli and Ajmeer, combined together, and came to the Panjab with their respective forces. Such a strong force had never before assembled in former times.

Mahmud, when he saw such a large army which he never expected, was dismayed and (acting) against his usual wont did not rush at the enemy's troops but encamped near Peshawar opposite his enemy's forces. As a consequence of his delay (1), the enemy's troops had time to assemble. It is said that the Hiudus greatly co-operated in this battle so much so that the Hindu women sold their gems, melted their jewels and turned them into gold and silver, and collected money for this undertaking, and sent for the expenses of the Hindu troops from great distances. All the rajas were ready with their hearts and souls (rather) to fight and die (than) allow the Musalmans to advance. Kakhar and other warlike tribes combined together, fell upon Mahmud on all the four sides. Mahmud therefore had a trench dug round his troops. In spite of such odds, and such a strong determination on the part of the enemy, Mahmud's

(1) *MS.* it happened in his delay that all the forces of the enemy assembled together.

bravery and intrepidity was not in the least shaken (1), though there was disorder to a certain extent. For forty days both the troops lay encamped opposite each other. Mahmud wished that the enemy should attack from the front. So he sent a chosen troop of archers to attack so that the Hindus might oppose them. But its result was contrary to his expectations. The Kakhars vehemently followed Mahmud's troops barefooted and bareheaded and dashed at them, and drawing their swords and daggers began to kill the horses and riders, so that about 4,000 Musalmans were killed. The battle increased in fury every minute.

Meanwhile Mahmud came to know that an arrow so hit the elephant on which his opponent was seated, in the forehead that the animal took fright and retreated to the rear and could not stand in the field from fear of the battle. When the Hindus saw their commander was not in the field, they slackened and at last fled scattered. The field came to the hands of Mahmud. He sent 10,000 chosen men in pursuit of his enemy. Twice as many Hindus as the Muhammadans killed, were slaughtered fleeing. After this, Mahmud never gave the Hindus an opportunity to collect forces again. He pursued them as far as the Panjab. Here he knew that they were so scattered and bewildered that he could easily plunder any city which he might find splendid. Then he proceeded to plunder Nagarkot.

This temple of the Hindus was situated at the foot of the Himalayas. The Hindus held it venerable and holy in consequence of several flames issuing forth from the ground, and collected here all the money (accruing) from alms, offerings &c. There was such a large quantity of jewels, silver and gold collected there as was not to be found in the treasury of any raja, as the treasure of every raja was hoarded there, it being considered a holy and safe locality. But there were no troops at the temple, as all the rajas had made a combined at-

(1) *lit.* difference did not in the least occur in the bravery of Mahmud.

tack on Mahmud. Only the priests were the guardians of that countless treasure, who submitted as soon as they saw the face of Mahmud, and opened the doors (for him). The Sultan entered the temple accompanied by a few of his nobles, and took possession of the treasure as soon as he saw it. Sixty lacs of gold dinars, bricks of gold and silver—700 maunds (in weight), 200 maunds of pure gold, 2,000 maunds of mixed silver, 20 maunds precious stones, which (1) consisted of pearls, corals, diamonds, and rubies, and were amassed during the reign of Raja Bheem—all this wealth fell into the hands of Mahmud, who returned to Ghazni with all. The next year he had a great festivity and showed his Indian spoils to all his subjects. These festivities which he held in a large open plain lasted for three days, he gave in charity part of the wealth to mullahs (Musalman priests) and to others who deserved it.

The fifth invasion.—In 1010 A. D. corresponding to 401 Hijiri, he again came to India on some exigency; conquered Multan and took its Governor Abul Fatah Lodi prisoner to Ghazni.

The sixth invasion.—The second year Mahmud invaded Thanesar which is situated in the Panjab, ransacked the temple which was held very sacred by the Hindus, set fire to the city and took innumerable Hindus captives to Ghazni. He did all this before the Hindus mustered themselves and prepared to oppose him.

The seventh and eighth invasions.—After three years, he twice invaded Kashmir. Whilst returning, his troops lost their way. Cold weather had set in. So many men died, yet the loss was not very great.

(1) ~~It~~ in which pearls.....were included.

The ninth invasion.—Resolved to go into the heart (*lit.* middle) of India, Sultan Mahmud went on this expedition as far as the Ganges. It is written in the *Tarikh-i-Ferishta* that on this occasion Mahmud took with him 1,00,000 horse, and 20,000 foot. He did not leave there the troops of the provinces he newly conquered for fear of their rising. By a stratagem, on a promise of booty, he took them with him in penetrating into (*lit.* invading) India. In 1017 A. D. corresponding to 408 Hijiri he travelled for three months, and having crossed seven rivers he came into a land which he had never seen. He performed this journey by his knowledge and wisdom. Leaving Peshawar, he approached Kashmir and marching along the foot of the mountains, reached a place where all the rivers were fordable, and crossing the Jamna, arrived at Kanouj. In those days the City of Kanouj was very magnificent and though not very large as compared with the surrounding capitals, yet it was very much wealthier. As the raja there was unaware of this expedition, finding himself helpless, came out of the City with his family and surrendered himself to Mahmud, who seeing this state felt pity on him and restored Kanouj to him after three days, and did him no harm. The Sultan entered into an agreement with the Raja (1) that he would help him and his heirs, should an enemy attack them. Mahmud then came to Muttra which is known as the birthplace of Krishan, and a noted (*lit.* great) place of worship for the Hindus. The Sultan looted the city, broke the idols, dismantled the temples, and captured 53,000 of its inhabitants.

The tenth invasion.—In 1022 A. D. corresponding to 413 Hijiri Mahmud attacked Raja Nanda who was the raja of Kalanjar in Bendelkand. The cause of it was that as the raja of Kanouj submitted to the Sultan, Raja Nanda, the ruler of

(1) *lit.* an agreement was entered into between the Sultan and the Raja.

Kalanjar was enraged at this, and invaded Kanouj having called together the neighbouring rajas. As Mahmud of Ghazni had entered into an agreement with the raja of Kanouj in the ninth expedition that he would assist him in case any one attacked him, so he came to his aid hearing this news. But the raja of Kanouj was killed before Mahmud reached there. He then attacked the raja of Kalanjar but could not inflict a condign punishment on him.

The eleventh invasion.—In 1023 A. D. corresponding to 414 Hijiri Sultan Mahmud took an expedition against Jaipal II. This raja was a successor of Raja Anandpal. He had revolted against the Sultan. This invasion ended in the annexation of Lahore to Ghazni (1). From that day a Moslem cantonment was established in India. Musalman troops did not permanently garrison here ere this.

The twelfth invasion.—Mahmud undertook the last and most important expedition against Somnath which the Hindus regarded as the most sacred shrine. It was situated on a hill in the south of the Gujrat peninsula. In September 1024 A. D. corresponding to 415 Hijiri, the Sultan started from Ghazni with his army and reached Multan in October, and then marched through the desert towards Somnath with provisions laden on 20,000 camels. He plundered Ajmeer on his way, and went direct to Somnath. On arriving there, he found that the temple was situated in a peninsula, and at the isthmus connecting it with the continent an army prevented its crossing. Soldiers were posted at each corner. At this juncture, the Hindus sent him a messenger who brought him this message, "If yet you care to save your life, abstain from this impertinence, or our god will ruin you." Mahmud ordered his archers to advance, and to pour arrows on them.

(1) *lit.* Lahore was included among the conquered provinces of Ghazni by this invasion.

In a short time the troops of the Hindus, who guarded the walls were killed. The Hindus were bewildered at seeing this and bowed down before the idols weeping and wailing. But as the Musalmans climbed up the walls planting ladders, the Hindus opposed them with such bravery that the Moslem assailants had to fall back sustaining a severe loss. The next day they again attacked but to no purpose.

On the third day, the neighbouring rajas came to save the temple of Somnath. A severe battle ensued, but it was undecided (1). Sirdar Beram Deo, and Sirdar Dabishleem who were noted nobles of Gujrat came to the aid of the Hindus. Mahmud then thought that it was the first time that he was defeated in India (2), so he excited the religious fervour of his troops thus: he bowed down on the ground before God and asked (His) help. He sent for the officers of his troops and told them that they would either gain (3) a victory or be honored with martyrdom. On hearing this all the troops prepared to lay down their lives, and fought so zealously (*lit.* being excited) that he was successful. The sepoys that guarded the temple fled from fear evacuating it. The Sultan entered the temple. There were kept in it idols of gold of which the idol of Somnath was five yards high. It was two yards underground and three yards above it. Sultan Mahmud shot an arrow with his own hand and broke its nose, and ordered the idol to be smashed to pieces. The Brahmins gathered together and threw themselves on the ground before Mahmud and entreated that their god might not be broken, and that the king might take a large sum of money for it. But Mahmud never agreed to it, though his *vazier* was inclined to

(1) *lit.* victory did not seem to be of any (of them).

(2) *lit.* a defeat happened to him in India only this time as one would say.

(3) *fatah hogai*—mark the use of the Past, Indefinite. To quote from Platts' Grammar, 'the Past Indefinite is also employed to indicate an act, the occurrence of which is so certain that it may be described as having already taken place.'

accept such a large sum of money (offered). Mahmud said, "On the day of Resurrection I do not wish to be called a seller of idols but rather the breaker of images" It is said that when the idol was broken, such a large quantity of precious stones—pearls, diamonds, and rubies came out of its belly that they were worth several times more than the ransom which they offered. As he was going to Ghazni with all this property, the Jats made several attacks on him in the desert near Multan, and in consequence he had to take another expedition the next year in 1025 A. D., attacked and punished them severely and ruined them as one would say.

Subsequently he conquered Khurasan and became ill after returning to Ghazni, and died on 29th April 1030, aged 63 years. A poet has thus composed the date of his departure (death):—

A verse giving the date of Mahmud's death.

Alas! Sultan Mahmud of Ghazni departed from this world. When I pondered for the date (of his death), my heart said "Shahbaz-i-jinan" (falcon of Heaven).

Historians differ as to Mahmud's character. Some say that he was an able king, and very just and the most religious of his day. Others state that he was very tyrannical, and avaricious, and a free-booter. In fine, his disposition was unique (1) and a congeries of conflicting elements (*lit.* qualities). In his days, Ghazni was a centre (*lit.* mine) of knowledge and learning in eastern countries. The following persons have been very renowned authors in his reign:—(1) *Firdousi* who composed *Shah-namah*. (2) *Ansari*, who is a noted philosopher and poet. (3) *Abu Raihan* the Astrologer whom Mamoon Rasheed sent to him from Bagdad and who used to be in the company of the Sultan.

(1) *lit.* the state of his disposition was wonderful.

SULTAN MASAUD.

Sultan Mahmud of Ghazni left two sons who were twins (1). The name of the elder son was Sultan Muhammad. He was kind-hearted and polite. The Sultan liked him better. The second his brother was Masaud. This boy was, like his father, passionate and ambitious. As Mahmud already knew that after him, there would be a dispute between the two brothers for the throne, so in his own life-time he gave Muhammad the government of Mawara-un-Nahar, the capital of which was Jarjan, and appointed Masaud governor on the eastern confines of his dominions.

After the death of Sultan Mahmud, his elder son Sultan Muhammad became heir to the crown and throne. As soon as he ascended the throne, Masaud wrote to him, "I have no desire to sovereignty but I simply wish that the three provinces which I have conquered at the stroke (*lit.* strength) of my sword, should remain in my sole possession, and the Kutba may be read in them in my name. To this Muhammad would not agree. Hence Masaud collected an army, invaded Ghazni and was successful. He captured Muhammad and had both his eyes taken out. All these events happened the same year in which Sultan Mahmud died and Masaud too ascended the throne the same year. But the hope he cherished was not realized. On the contrary his kingdom declined every day. The Seljuk tribe grew stronger in the western provinces and continued their attacks till they were given some territory out of Ghazni. In 1033, Shah Masaud invaded India and brought Kashmir under subjection, and engaged himself the following year in repelling the Seljuks to the west, and sent Jai Singh who

(1) *lit.* after Sultan Mahmud of Ghazni, his two sons remained.

was the commander of the Indian army, to crush them. From this, it is evident that the Hindus had no prejudice (1) at the time to cross the Attock and that Muhammadan rulers appointed the Hindus to high offices in their armies.

In 1030 A. D. Masaud again invaded India, besieged the fort of Hansi, and conquered it. He dismantled all the temples there and confiscated all property. While returning from here, he appointed his son governor of Multan. Whilst Masaud was in Hindustan, his enemies gaining strength created a serious disturbance in Mawara-un-Nahar. Hence when he reached Ghazni, he had to go to Mawara-un-Nahar in the depth of winter to oppose his enemies. He fought there but was at last defeated. Toghrul Beg Turkoman pursued him as far as Ghazni, and reaching there, he destroyed the royal stables, plundered part of the city and took possession of it. So in order to protect himself from the attacks of the Turkomans, Masaud Shah agreed to give in his dominions a tract of land to Toghrul Beg, and the Turkomans were satisfied with it. But finding an opportunity they again made an attack on Masaud. Masaud finding himself unable to oppose them, resolved to go to India and to collect an army there. With this intention he took out of the fort, all money and wealth and loaded it on camels, and went towards Lahore. In such a time of misfortune, he took with him his blind brother named Muhammad, whom he had blinded nine years ago. When he reached the banks of the Indus, his troops rebelled, and began to plunder all the wealth that was laden on camels, and lest the Sultan being enraged should punish them severely, they declared his blind brother Muhammad Shah king who came out of arrest and sat on the throne. They dethroned Masaud and imprisoned him. Muhammad being unable to carry on the affairs of government from blindness, entrusted them to

(1) He did not think it bad.

his son Ahmed, who soon after ascending the throne caused Masaud to be buried alive. In fine, there was a day when Masaud put out the eyes of his brother, and now he was fated to see worse days i. e. to receive a severer punishment at the hands (1) of his nephew.

How well has a poet composed—a quatrain—

My friend, if thou give any one pain, be it remembered that
thou too wilt not find rest. Hear thou, unmindful,
if thou do injustice to-day in this abode of recompense,
thou wilt pay for it to-morrow.

SULTAN MOUDUD, SON OF MASAUD.

When Moudud, son of Masaud, the governor of Balakh heard of the news of the murder of his father, he marched and came to Ghazni immediately and the people there seated him on the throne in 1040. There was an engagement with Muhammad and Ahmed at Laghoman, where they were defeated and killed by the hands of Moudud. Only one enemy, his brother was now left, who claimed to become a king by the strength of his sword. Moudud fought with him also and was successful. A few days after, his brother was found (*lit.* appeared) dead in his bedroom. In consequence of these civil broils, and the insurrection of the Turkomans in the west, ambition was again created in the hearts of the Hindus. For instance the raja of Dehli collected a large army, and took possession of Thanesar, Hansi, Nagarcot, and several other cities. He re-built temples. Idols which the Musalmans had broken were replaced. Their worship likewise was re-

(1) Note the idiomatic use of *hathon*. Rule.—The ablative postposition (*se*) is frequently not expressed, especially in idiomatic phrases, e. g. *is tareh*, in this way, *hathon hath*, from hand to hand.

sumed as before. Thousands (1) of men gathered from all sides for worship ; Rajas made offerings, and the same amount of wealth was collected in the temples as it used to be before they were plundered by the Musalmans. The Hindus gained so much courage (2) that they besieged Lahore which was the capital of the Musalmans. Though the Musalmans came out and put the Hindus to flight, but the territories which the Hindus had taken in the reign of Sultan Moudud remained in their possession. Sultan Moudud's reign lasted for nine years, and terminated in 1049. After the death Moudud, during a period of nine years till 1058 A. D., four kings sat on the throne of Ghazni successively. It is useless detail to mention them.

SULTAN IBRAHIM

Sultan Ibrahim sat on the throne of Ghazni in 1058. It is said that he was a very pious, learned, and religious king. He wrote several copies of the Quran completely with his own hand, and had them placed in Mecca and Medina. The Tarkomans made severe attacks in his reign also. But he gave (*lit* ceded in writing) permanently all that country which the Turkomans had conquered on the condition that they should make no further encroachments for the future, and they accepted and adhered to this condition. Having thus released himself from his western enemies, he prepared for an expedition to the east to check the ambition of the Hindus. It is stated that he went so far in India as none of his ancestors had gone till then, and took one lac Hindus captives to Ghazni. This king reigned for 40 years. His reign ended in 1098 A. D.

(1) Mark the plural use of the numeral. Rule.—The higher cardinal numbers when used as *collective substantives*, are put in the Formative plural.

(2) *lit.* The courage of the Hindus so much increased.

SULTAN MASAUD SON OF IBRAHIM.

After Ibrahim, his son Masaud who was kind-hearted and good-natured, became king. During his days of reign, great peace* and tranquility prevailed. No civil broil took place within nor was there an attack from without. He departed from this transitory abode having reigned 16 years.

SULTAN ARSALAN.

After Masaud, his son Arsalan ascended the throne. As soon as he became king, he began to put his brothers into prison. But Bahram fled to his uncle Sanjar Turkoman and asked his support. He aided him. So a troop of Turkomans marched on Ghazni, and on reaching there, expelled Arsalan. But Arsalan returned, fought and recovered his throne, and at last was killed after a reign of 4 years.

SULTAN BAHRAM.

Bahram now remained the undisputed heir to the throne. He reigned with great prudence and sagacity. He highly esteemed men of learning. He ruled for 35 years. In his latter days of government he was entangled in the disputes of the Ghorî family, a family which, after a short time, put out the lamp of the Ghaznivede dynasty and advanced its own government.

* i. e. which overthrew the Ghaznivede family and prospered at its cost.

CHAPTER III.

The reign of the Ghori Dynasty.

From the beginning of 1186 A. D. to 1206 A. D.

MUHAMMAD QUTBUDDIN GHORI.

Ghor is the name of a locality which is 7 or 8 miles distant from Qandahar. A chieftain of this place Aizzuddin Hussain had acquired great honor and influence in the court of Sultan Masaud, son of Mahmud of Ghazni. So high was his rank that Sultan Masaud gave him his daughter in marriage, and appointed him to the government of Ghor (1). Seven sons were born to him, whom he entitled the "seven planets." The name of one of these was Qutb-ud-din. He married the daughter of Sultan Bahram. But in consequence of several misdemeanours, Sultan Bahram had his son in law *i. e.* Qutb-ud-din put to death.

SAIFUDDIN.

Saifuddin his brother marched to avenge his blood, and having expelled Bahram, took possession of Ghazni. But the subjects could not agree with him, and wished that Bahram (2) should remain king. Hearing this circumstance, Bahram came to Ghazni on a sudden, and captured Saifuddin, blackened his face, sent him round the city for public exposure (3) and then cut off his head.

(1) *lit.* appointed or allotted the government of Ghor to him.

(2) the particle *ki* here is untranslatable. Its force can be expressed by emphasising the word Bahram.

(3) *lit.* blackening (his) face proclaimed in the whole city.

ALAUDDIN.

Saifuddin's brother Alauddin hearing this, equipped a large army, and invaded Ghazni to avenge his brother's blood. A severe battle ensued. Bahram was defeated, and fled to India, and after undergoing many difficulties there died (1) in 1152.

Thus the government of the Ghaznivede dynasty was removed from the territories to the west of the Indus. Alauddin having ravaged Ghazni returned to his capital at Ferozekoh. Sultan Sanjar Turkoman again invaded Ghazni, opposed Alauddin and defeated him. But hearing of the disturbance at Khurasan, he was compelled to go there to put it down, and gave here the throne of Ghazni to Alauddin. Alauddin died in 1156. His son succeeded him, but an Amir (nobleman) killed him the same year. Then his cousin took possession of the throne of Ghazni, and appointed his brother Shahabuddin, better known as Muhammad Ghori, his viceroy. Muhammad Ghori, though he was victorious in every country and the stability and glory of the Ghori Government was in fact due to him alone, did not swerve from paying homage to his brother for 29 years *i. e.* till he died (2).

KHUSROU SHAH.

Khusrou, son of Bahram came to Lahore, and made this city his capital. Of the territories of Sultan Mahmud blessed (dead)—of his Indian possessions, only Lahore remained under his descendants (3). Khusrou died in Lahore after a reign of seven years.

(1) *lit.* delivered up his soul to God.

(2) *lit.* but for 29 years till the (last) moment of life, he was not disobedient to his brother and remained obedient to him.

(3) the construction of this sentence is very inelegant in the original.

KHUSROU MALIK.

After him, his son Khusrou Malik ascended the throne of Lahore, and possessed himself of all the provinces of India which ever were in the hands of his ancestors. But in 1180 Sultan Muhammad Ghori, after acquiring supremacy over Ghazni, invaded India and laid siege to Lahore, but could not conquer it, and was forced to make peace with Khusrou Malik. The treaty was broken after 4 years, and Muhammad Ghori besieged Lahore a second time, and even this time he was disappointed. After some time he made a third attack and was victorious. But this victory was gained by a great stratagem, as he first applied for peace, (1) and to shew his honesty, he sent back Khusrou's son whom he had taken as hostage for the peace. The old monarch went out of the city to meet his son, and Muhammad Ghori all of a sudden besieged his palace with 20,000 horsemen. Khusrou Malik seeing no chance of escape entreated his enemy. Muhammad Ghori demanded that Lahore be given over to him. Khusrou evacuated the city at once. Thus the government of the Ghaznavi Dynasty in India was totally extinct in 1186.

SULTAN MUHAMMAD GHORI.

Before we give an account of Sultan Muhammad Ghori, it is necessary to mention that from the time of Sultan Mahmud of Ghazni till now, no king sat on the throne of Dehli firmly, but only Multan and Lahore were under the possession of Ghaznivedes. Whenever the royal troops advanced, the Hindus used to pay them money and avoid them, and the Hindu Rajas enjoyed themselves at their respective seats

(1) *lit.* he sent a message for peace to Khusrou Malik.

of Government in *Statu quo*. As the strength of the Gaznavi family decreased, that of the Hindu rajas increased. But now blew such a gale of calamity that it carried away the Hindu rajas from their thrones, and Muhammadan kings secured the throne of Dehli. When Muhammad Ghori having conquered the city of Bhatanda, returned to his native country in 1191 A. D., Raja Prithiraj, the raja of Dehli, collected all his army and allies who were about two lacs of men, and marched to rescue Bhatanda. Receiving news of this, Muhammad Ghori proceeded to defend the city. There was an opposition between the two at Trawari which is 14 miles distant from Thanesar. A battle was fought. Muhammad Ghori displayed great valour, but at last his troops fled. Being helpless, (1) he went to Ghore, and severely punished all the chieftains in consequence of whose cowardice he lost the battle, and dismissed them. The Hindus recovered Bhatanda.

Raja Prithiraj acquired great name in consequence of this battle, but he again made himself so indolent that he engaged himself (*lit.* lay) day and night with women, and spent his days in luxury. Muhammad Ghori was so much disgraced that he was anxious day and night to go to India somehow and to gain a victory. So he regarded food and sleep as forbidden to him. At last he crossed the Indus with 20,000 chosen Tartar horsemen. He first sent a message to Prithiraj, "Accept Islam or the result of a refusal will not be good." Prithiraj revelled (*lit.* was engaged) in luxury. He answered arrogantly, "Turn away if you seek your good." A hundred and fifty chieftains had gathered round the raja of Dehli, also there were more than 300,000 horse and foot, and 3,000 elephants. This huge force came to the opposition of Muhammad Ghori. The river Gogra lay (*lit.* intervened)

(1) *lit.* being without a remedy and unable.

between the two armies. The raja Prithiraj lay encamped on one side, and the Musalman army on the other. Muhammad Ghori hearing the haughty reply sent word, "I am obedient to my brother, I will ask his advice." The Hindus understood from this reply that he was intimidated. They employed themselves in enjoyment without suspicion. Muhammad Ghori finding them negligent, crossed the river under cover of night, and attacked them early in the morning. The battle continued furiously till noon. The Hindus were routed and fled. The raja of Chittoor accompanied by the Rajputs fought bravely and was killed in the same battle. The Muslims captured Prithiraj. An immense wealth fell into their hands. Hearing of this defeat the rajas of the important cities submitted to the Musalmans.

Muhammad Ghori (then) invaded Chittoor and conquered it and killed its inhabitants by thousands. He then marched against Dehli. The son of Prithiraj who had ascended the throne in place of his father, immediately surrendered himself and for this reason the city of Dehli escaped depredation. Muhammad Ghori left Qutb-ud-din Aibek, his very dear slave near Dehli with a disciplined army and returned to Ghazni. Qutb-ud-din who was ambitious and able like Muhammad Ghori, soon conquered Meerat and took possession of Dehli and made it the seat of his Government. From that day, the Hindu Kingdom ceased to exist.

After some time Muhammad Ghori came up again from Ghazni and brought with him newly recruited troops, and attacked Raja Jaichand the ruler of Kanauj who was killed by an arrow (shot) by Qutb-ud-din, and many Hindus were killed. Of the 700 elephants that came to the opposition of the Musalmans, ninety fell into their hands. One of these was a white elephant. He afterwards went to Benares, razed to the ground 1,000 temples, and then returned to

Ghazni. Qutb-ud-din invaded Gujrat the next year took possession of it, and plundered all its wealth. A short time after this, Muhammad Ghori heard of the death of his brother. He therefore went to Ghazni; according to custom, the royal crown was placed on the head of Muhammad Ghori.

He came to India once more; and while going back to Ghazni with his spoils from Dehli was thus killed near Lahore by the Khakars: a few men entered his house at night with daggers, and finding him asleep stabbed him with daggers and killed him on the 2nd of Shaban 602 Hijiri corresponding to 1206 A. D. Qutb-ud-din too was in his company at the time. The elevation of the Ghori family was due to him alone (1), and it ended also with him. He took in all nine expeditions into India like Mahmud of Ghazni. Muhammad Ghori reigned 32 years. Of this, he remained nine years in his brother's viceroyalty, and for three years he was an independent king. In this king's reign Changez Khan laid the foundation of the Moghal Empire which extended (2) from the Caspian Sea to China and Siberia.

CHAPTER IV.

The reign of the Slaves. From 1206 to 1288.

- | | |
|-------------------|----------------|
| 1. Qutbuddin. | 5. Mahmud. |
| 2. Altamash. | 6. Ghiasuddin. |
| 3. Razia Begam | 7. Balban. |
| 4. Naseer-ud-din. | 8. Kaiqobad. |

(1) *It*, the elevation of the Ghori family was on account of this person alone.

(2) *It*, whose extent was from the Caspian Sea to China and Siberia.

QUTB-UD-DIN AEBECK.

During the slave rule the first Musalman king in Hindustan was Qutb-ud-din. He was a slave of Sultan Muhammad Ghori. When Muhammad Ghori died in 1206 and as he was childless, there was a dispute as to who should be king in his place. Qutb-ud-din, the ruler of Dehli was more powerful than other governors in his kingdom. Hence after the death of Muhammad Ghori, the arrangement of his kingdom was made thus : Mahmud Shah, the nephew of Muhammad Ghori took possession of Ghor ; Alzar, the governor possessed himself of Cabul and Qandahar, and Qutb-ud-din laid claim to the sovereignty of India. But Alzar opposed him and was defeated. Qutb-ud-din went to Ghazni and secured the royal crown. But after becoming a permanent king, he passed his days in (lit. adopted) luxury and indolence. So Alzar finding him indolent, usurped the kingdom of Ghazni, and made him flee to India. Arriving in India, he reigned four years and died in 1210 A. D. The historians have recorded this king to be just, brave, able, and generous.

SHAMSUDDIN ALTAMASH:

After the death of Qutb-ud-din, his son Aram ascended the throne. But as his father had not till then so firmly established his government that his son Aram might reign without apprehension, so in the course of a year, Shamsuddin Altamash deposed Aram from his throne finding him incompetent. Altamash, though he was from a respectable family, was sold to Qutb-ud-din in childhood. The king seeing

him promising gave him education, and giving him his daughter in marriage soon raised him to a high rank. He became king in 1211 A. D., and reigned for 25 years. In the tenth year of his reign, Jalal-ud-din, the king of Kharzum came to India. The forces of Altamash opposed him. Altamash was always busy in putting down those Musalman satraps who were bent upon becoming independent (*lit.* self-willed), and as the satrap in Bengal was so rebellious that he did not pay tribute for a long time, Altamash himself led his troops there and appointed his son Nasir-ud-din the governor there.

This king made several attacks on the Hindus and reduced them to submission. He captured Gwalior after a siege of one year. He then went towards Malwa and conquered Ojein, and on arriving there broke and ravaged the temple of Mahakal which was built by Bikrmajeet 1200 years ago. He brought the statue of Bikrmajeet as well as that of the goddess to Dehli, and placed them both before the door of Juma Musjid and broke them. It was this king who defeated Eldekaz, the ruler of Ghazni, made him a captive, and extended his kingdom to a great distance. He conquered the provinces of Bengal, Behar, Gwalior, and Malwa. In fine, he was a wise and well meaning ruler, and ruled from 1211 to 1236 A. D.

RAZIA BEGAM.

Altamash was succeeded by his son Ruknuddin Feroze. But the nobles deposed him in consequence of his luxurious and desolute character, and installed his sister Princess Razia Begam as queen. This is the first queen amongst Muham-madans who has sat on the throne and reigned. She was very able and wise, and took part in the affairs of government

during the life-time of her father. She knew mode of government well. But as she fell in love with, and showed great favor to, an Abyssinian slave, the nobles were displeased with her. All consulted together and collected troops to depose her. At last Razia Begam was captured and imprisoned in the fort of Bhatanda. Even there she made friends with the governor of Bhatanda, and married him. She collected troops under him and fought two severe battles for the throne, but was not successful. On the other hand, in the second battle she fell into the hands of the enemy together with her husband. They killed her. This Princess reigned in all three years and six months from 1236 A. D. to 1239 A. D. Muizzuddin Bahram her brother and Alauddin Masaud, son of Ruknuddin who reigned after the murder of the Princess, ruled in all six years, i. e., from 1239 A. D. to 1246 A. D. After them Nasiruddin Mahmud, son of 'Altamash ascended the throne of Dehli.

NASIR-UD-DIN MAHMUD, SON OF ALTAMASH.

This person became the king of Dehli in 1246 A. D. He was at first the ruler of Bengal. As his step-mother kept him in great distress from childhood so much so that she put him into a prison where he used to copy books and live on the wages so earned, he was therefore very mild in temper⁽¹⁾. When he ascended the throne, he highly esteemed men of learning, poets, and scholars and made his brother-in-law Balban his Vazier. Balban was a man of great wisdom and prudence. He managed government very efficiently, and put down all the rajas who were rebellious. But as the

(1) *His great mildness had come in his temper. The adjective bahut is repeated for emphasis.*

Moghals had gained (*lit.* caught) power in Ghazni, Qandahar, Cabul, Balakh, and Herat, and were dreaded (1), Sher Khan, the nephew of Balban was appointed Vazier (minister). He defended the Panjab and Multan against the Moghals. Nay, having enlisted disciplined and brave horsemen, he expelled the Moghals from Ghazni and annexed Ghazni to the throne of Dehli. During the reign of this monarch an ambassador visited Dehli from Halaku Shah the grandson of Changhez Khan. Either the pomp and magnitude of its government struck the Moghals with awe, or they did not find an opportunity to attack. However they refrained from an onset.

He reigned for twenty years with great justice and kept his subjects very happy. In his reign one did not oppress another. This king was very fortunate. He was successful in every battle he fought. His private apartment was as much devoid of ornament as there was royal pomp in his durbar. He ate simple food (2), and though a king, he lived on copying. He had only one wife and never married a second. She used to carry on all his domestic affairs. One day she addressed, "Your Highness (3), I am weary of cooking meals, my fingers have blistered. I shall esteem it a great favor if a maid servant be given (4) for cooking." The king was displeased to hear this and said, "This kingdom is a trust from the most High (*lit.* the High God). It is not (given to me) for enjoyment. If I misappropriate it, how shall I account for it on the day of Resurrection. You must manage (*lit.* be busy about) your work as usual."

It is said (*lit.* the story is) that one day a nobleman came to see this king and saw the Quran written by him. In it the word *fi* (in) was written twice. He made a sign to the

(1) *lit.* their fear was felt.

(2) *lit.* he ate food without salt and water.

(3) O King of exalted rank.

(4) *inayet hona* is a very polite term for "to be given."

king on seeing it (meaning) that it was wrong. The king at once drew a circle round it in ink, though that word was not wrong. When the nobleman took leave and went away, he scratched the circle from there. An audacious nobleman submitted, "Your Highness first drew a circle round it, and now erased it. What is the cause of it." The king replied, "I knew that this word was in fact correct. But had I not done so before him, he would have been displeased."

This king died in 1266 of some disease having reigned a long time. For this sad (*lit.* great) event, all servants and members of Government were very much grieved. The benevolence and goodness of this king are (still) remembered in India.

GHIASUDDIN BALBAN.

After the death of Shah Nasiruddin Mahmud, his Vazier Balban became king whose fame for justice and prudence created a desire for (his) friendship even in the hearts of the kings of Persia and Tartary. But the historians bring this charge against him (1) that in spite of his intelligence, and ingenuity he had his nephew Sher Khan who was an important member of government, put to death by a stratagem. This king soon acquainted himself with the character of all the chiefs and officers, and promoted to high offices only those whom he found smart and capable. He made it a rule not to give a high office to a Hindu. The kingdom of Dehli was glorious and magnificent in those days (2). Many learned men lived (*lit.* assembled) there. Ghiasuddin Balban's pomp used to be

(1) *lit.* this (or the following) charge of the historians is against him.

(2) *lit.* in that time, there was very great dignity and pomp of the kingdom of Dehli.

greater than that of any previous king (1), nor were ever buildings erected in such numbers and with such grandeur as was done in the reign of this king. He took great care to carry out rules and watched the execution of rules by his subordinate officers.

In 1279 Tughral Khan to whom the government of Bengal was entrusted, rebelled. The Sultan sent troops against him twice and was twice defeated. At length he resolved to give battle himself(2). Tughral Khan fled to Orissa with his army. Though the Sultan's troops pursued him there, no trace of him was found. It is related (3) that one day a royal chieftain named Malik Mohiuddin was going at the head of 40 horsemen. By chance he saw Tughral Khan's forces. With only those forty men he went into the centre of the camp opposite to the very tent of Tughral Khan, and cried out, "Victory to Shah Balban!" and put to the sword whomsoever he met. Tughral Khan thought that perhaps the whole royal army came upon him. He mounted a horse and fled towards the Mahanadi all alone and distracted so that he might save his life crossing the river. Malik Mohiuddin pursued him, and shot him an arrow whilst he was swimming and then jumping into water cut and brought his head. Balban censured him severely for attacking him so rashly, but also rewarded him liberally for his bravery. And he put to death every member of the family of the rebel Tughral Khan not leaving even innocent women and children, and appointed his son Qarakhan governor of Bengal. He came to Dehli after three years.

(1) *lit.* the procession of any previous monarch did not proceed in the manner (or with the pomp) as used to be in the procession of G. Balban.

(2) *lit.* resolved to array (the troops) in the field himself.

(3) *ek roz ka zikr hai*—this is elliptical and will read thus if the ellipsis is supplied, "*ek roz ke waqt ka zikr hai*," it is the narration of a certain day's occurrence,

In the meantime the Moghals crossed the Indus and occupied Multan. Muhammad, son of Balban, again drove the Moghals out. But as he gave the enemy chase too far, he was surrounded in a jungle by 2,000 horsemen who had waylaid him, and was killed, the enemies' forces outnumbering his own. The age of Shah Balban was then eighty years and was so affected by the news of the death of his able son that he died of a broken heart in 1286 A. D. (1)

KAIQOBAD.

On the death of Shah Balban in 1286 A. D., the chief of Delhi seated Kaiqobad, son of Qarakhan on the throne. Kaiqobad addicted (2) himself to luxury as soon as he was installed, and entrusted the affairs of Government to his Vazier Nizamuddin. This disloyal vazier had planned in his mind to make the public hate the silly, young prince and to become king himself. Qarakhan, son of Balban hearing of all this news of the royal court, wrote several times to his senseless son, but it had no effect (3). He then being helpless took an army with him and marched to Delhi. The short-sighted Kaiqobad, son of Qarakhan at the instigation (4) of his vazier collected an army to oppose even his father. Both the armies met on the Ghagra for war. Qarakhan saw that a battle would take place. So he wrote a loving letter to his undutiful son and said therein (5) that there should be an interview before battle. Kaiqobad was affected by reading that letter (6), and wanted to see his father. But from the Vazier's mischief

(1) *lit.* he so withered or was so sorry to hear the news of the murder of such an able son that being overcome by sorrow he delivered up his soul.

(2) *Kamar bandna lit.* to gird up one's loins.

(3) *lit.* its effect did not at all accrue.

(4) *lit.* according to the prompting.

(5) *lit.* inserted this purpose therein.

(6) *lit.* (he) having read that letter, effect came on the mind of Kaiqobad.

he sent a message that he should first come and see him recognising him emperor of India. Qarakhan with the object (1) that he might not lose the opportunity of an interview, agreed to this. Accordingly Kaiqobad took his seat on the throne, and it was ordered that Qarakhan should make royal salams three times, and a herald cried out loudly, "Qarakhan has presented himself before His Majesty with a prayer." Qarakhan burst into tears (2) at this indignity. The (following) line of poetry proving true

When eyes meet love doth enter in.

Even Kaiqobad could not (brook to) see this state (of humiliation). He came down from the throne, met his father embracing him, seated him on the throne and saluted him. The father and the son were again reconciled. The meeting continued for 20 days together with enjoyment. Qarakhan advised his unworthy son much at the time of departure, but that adversary of reason (blockhead) again forgot his father's advice when he came to Dehli, and devoted himself to pleasure and was at last paralyzed (3).

(His) court was divided into several factions at the time (4). The Moghals (5) sided with Kaiqobad. The Khiljis wanted to make one of their own race king. Hence the forces of both parties met (*lit.* confronted). The Khiljis repelled the Moghals and installed Jalaluddin Feroze as king, and sent some men into the palace. Going there, they struck Kaiqobad with clubs and knocked his brain out and threw his body through (6) a window into the Jamna. The Ghori

(1) "*samajh kar*" in this sentence does not suit the following subordinate clause. It should either be replaced by *is gharas se* or if it be retained, the verb in the subordinate sentence "*na jai*" should be altered into *jata rahega*.

(2) *anew bhar laya*, *lit.* brought tears full in his eyes; filled his eyes with tears.

(3) *usku falij ho gaya*, *lit.* paralysis happened to him.

(4) there came to be at this time several factions in the Court.

(5) the particle *to* in this sentence has an emphatic force and is untranslatable. Its force can be expressed by the rendering, 'as for the Moghals, they sided with Kaiqobad'.

(6) the noun *rah* is in the ablative case, the postposition *se* being omitted,

dynasty ended with his death. This king was killed in 1288 A. D.

CHAPTER V.

The Khilji reign from 1288 A. D., to 1321 A. D.

JALALUDDIN FEROZE.

Jalaluddin Feroze Khilji sat on the throne of Dehli in 1288 A. D., at the age of 70 years. He is the first king of the Khilji dynasty. When he ascended the throne, he at once put to death the son of Kaiqobad who was yet a minor. This is the only unjustifiable murder he committed in his life, and killed no other person. He treated his subjects with exceeding mercy, justice, and kindness. He conquered the Deccan in 1294, and Alauddin who was the nephew of the king, attacked the rajas in the south with royal permission, equipped an effective force on reaching Qura, and crossing the Narbada opposed the raja of Deogarh or Daulatabad. The raja came out of the City two miles and fought (1). Alauddin was victorious (2) and the raja was defeated. Alauddin's troops entered into, and ravaged, the whole city. It is reported (*lit.* they say) that pearls, diamonds, rubies, emeralds, garnets, gold, and silver more than twelve maunds (in weight) fell into the hands (3) of Alauddin. He returned home with all this wealth.

When news reached Jalaluddin Feroze that his nephew Alauddin conquered Deogarh and had brought so much wealth from there that even any of the previous kings did not

(1) *lit.* tried battle.

(2) *lit.* the victory was Alauddin's.

(3) *hath laga*, touched his hand, came to hand.

possess, avarice induced him to snatch it from Alauddin. After a consultation with royal advisers, it was resolved that it was expedient to keep quiet till Alauddin proved refractory. It was well known to Alauddin that there were many enemies to him in the court. He therefore made up his mind to take the king captive by some means. So he sent his brother Almas Beg to the king that he might go and cheat him, and bring him somehow to Qura. Accordingly he went to the king and submitted that if his Majesty wanted to get the wealth Alauddin had brought by plunder, he should go and meet him at Qura (1). When the king reached the appointed place with the royal guard, Alauddin came out of the city to receive him, and told his brother to advise the king not to bring a large crowd of men with him at the time of interview. The king did so. Alauddin's troops at once surrounded him and put him to death. They cut off his head and fixing (*lit.* placing) it to a lance, took it round the whole army. This event took place in 1295 A. D. Jalaluddin reigned in all seven years.

ALAUDDIN.

Having killed his uncle Feroze, Alauddin went to Dehli, and turning out the son of the 'murdered king, he sat on the throne in 1295 A. D. In order to make the amirs and subjects forget this crime, he amused his subjects with sports and fun, and exalted the positions of the Amirs. This king continued to wage war in his days with the Moghals in the west and with the rajas in the Deccan. He conquered Gujrat plundered Ajmeer, built a mosque by the side of Somnath, threw away the statue of Buddha, and burnt the books of the original inhabitants. The wife of the raja of that place, Kamla Devi who was unequalled in beauty in those days, and a beau-

(1) *Maqam*, lit, locality. *Maqam-i-Qura*, the locality of Qura.

tiful slave named Kafoor both fell into the hands of Alauddin. He admitted Kamla Devi in his house, and gave Kafoor an exalted position. In the reign of this king a very severe battle was fought with the Moghals who had sacked (all) the territory from Sindh to Dehli, and then besieged Dehli. He was successful in this engagement.

Although Alauddin was an illiterate king, and could not read or write, (1) yet in spite of his ignorance, he intended to propagate (*lit.* establish) in India a new religion in which the Hindus and the Musalmans might join and pray together. But his Vaziers and the Qazi (2) of the City prevented him from (carrying out) this idea. Secondly, he entertained the idea (3) that he should leave a viceroy in India and should himself set out to conquer other countries of the world. This plan too was thus dismissed from his mind, (and he was told) that disorder was still prevalent in the government of India, all parts of India had not been subdued by him, and it was enough for him to keep under control the territory of which he had possession. He acquired literary ability in a short time, and learnt very well reading and writing even so that he could read difficult books and explain (their) meanings well.

One day he assembled his ministers, and asked them the cause of the disorder in the kingdom. They submitted that these disorders prevailed from the king's in'emperance, from the ministers' intermarriage, from the army being handsomely paid, and from the price of grain not being uniform. He discontinued drink from that day, and issued orders that no nobleman should drink. Accordingly all flung away bottles of liquor in the streets. Every street streamed with liquor (4).

(1) *lit.* writing (or) reading did not at all come to him.

(2) A Muhammadan Magistrate or law officer.

(3) *lit.* this idea was contained in, or possessed, his mind.

(4) *lit.* a stream of liquor flowed in every street.

He also ordered that the noblemen should not intermarry without royal permission. With the idea of equally distributing wealth, he intended to impoverish all the ryots, and fixed a rate of grain according to his own will. There were then 4,75,000 horsemen in his army.

In 1303 A. D., he overran the Telingana via Bengal, but invaded Chitoor himself, and this was his second expedition to Chitoor. The first time he took an expedition for Padmani who was the wife of Bheem, the raja of Chitoor, and very beautiful. He laid siege to the City, and sent a message to the raja that if he surrendered his wife, the siege would be raised. But he did not comply with the request. He then requested him only to shew her beauty once, to this the Raja consented, and so it was done. Alauddin entered the City with a few men and saw the image of Padmani in a mirror (1), and came out taking the raja with him, arrested him (2) treacherously, and said (*lit.* ordered) that he would not be released unless he gave up Padmani. Hearing of this news, the raja's wife wrote to the king, "I come to you on the condition that seven hundred *doolies* (litters) of my female friends will accompany me." The indiscreet lover agreed to this. She sent sepoys seated in the doolies in the royal camp. The sepoys sent the raja seated in one of the doolies out of the camp. He mounted a swift horse and reached Chitoor, and here the sepoys commenced a slaughter. Alauddin went back and besieged Chitoor but could not take it, and returned without success.

In 1303 the king again laid siege to Chitoor. In this attack, all the sons of the raja were killed. Only one son escaped whom the raja himself had permitted to run away, so that his

(1) *lit.* saw her face in the *reflection* of a mirror. I cannot understand the necessity of the word reflection here.

(2) *lit.* the raja. The author of the text very often repeats the noun where one would use a personal pronoun.

line be continued by him. When there was no chance of escape left, the respectable women of the City collected fuel, kindled a fire, fell into it together with Padmani and were burnt. The raja came out of the gates with a few warriors, fought and fell displaying great valour (1). The king entered the city and felt sorry at seeing the funeral pile in which Padmani burnt herself and died. He (then) dismantled and razed to the ground all the high edifices and temples.

News reached in the meantime that the Moghals plundered the Panjab and laid waste (the country) as far as Dehli. The king came from there and in 1306 A. D. defeated and expelled them beyond the Indus. He beheaded all the prisoners he had taken, and erected in Dehli a pyramid of their skulls, and sold the girls and women. As the raja of Deogarh or Doulatabad delayed the payment of tribute, he sent an army against him. Malik Cafur was the head of this army. He captured Deval Devi who was the daughter of Kamla Devi by her first Hindu husband. This girl was now of age, and was equal to her mother in beauty. When she came to Dehli, the king's son married her. Cafur brought the raja as a prisoner, and restored him his kingdom on promise of subjection. Cafur also conquered the Telingana (the land of the Telugus) and returned to Dehli with an enormous booty. The king again despatched Cafur to the Deccan that he might extend the domain of Islam. He accordingly went as far as the sea coast, sacked the Carnatic on his way, and pillaged all the gold idols in the temples. He erected a mosque on the sea coast and looted considerable wealth and brought it to Dehli. The king distributed this money among learned men, chiefs, and the needy, and had more than 50,000 Moghals who were Musalmans murdered. In spite of such excesses and oppression,

(1) ~~He~~, doing justice to valour.

the country was more populous in the reign of this king than it was ever before (1). In all his dominions especially in Dehli very magnificent palaces, mosques, baths, forts, and schools were built.

When Alauddin was in the height of his prosperity (2), he became licentious and Cafur entertained an evil intention (3) and wanted to usurp the kingdom. He was the most distinguished of all the chiefs. When the king grew imbecile and revolts broke out in different parts of the empire, his illness was aggravated from this anxiety, and he died in 1316 having reigned twenty years. Some say that Cafur killed him by poison. This monarch was the most powerful, courageous, and ambitious of all the Musalman kings who preceded him. The title of Alexander II he had (assumed) in the coin, was not unjustifiable (*lit* without reason).

MUBARAK SHAH.

After the death of the king Alauddin, Cafur put out the eyes of his two elder sons, and placed the youngest son named Omar who was a minor, on the throne with the object that the boy might be a king in name, and himself carry on the government. But within only thirty-five days the Amirs assassinated him, and seated on the throne in 1317 A. D. Mubarak Khilji who was the only son of Alauddin (left). No sooner did this ungrateful (*lit.* inauspicious) king ascend the throne than he put to death the very officers who had placed him on the throne, and began to appoint to high offices, and

(1) *lit.* during the reign of this king, the country was so populous that it was not so ever before.

(2) *lit.* when the climax (of prosperity) accrued to Alauddin.

(3) *lit.* vice crept into the intention of Cafur.

promote, very incompetent and mean persons, and cancelled some stringent rules which were laid down by his father and also rescinded some wholesome rules. He re-subjected Gujrat and made incursions into the Deccan and was victorious. He conquered Malabar. Unfortunately (1) he took as companion and adviser Malik Khusrau who aspired (*lit.* had an intention) to be a king. He engaged the king to a great extent in sports, debauchery, and adultery, and at last he (king) became disreputable. Malik Khusrau then caused the king to be murdered and thus put an end to the Khilji dynasty. Mubarak was killed in 1321 A. D. He reigned altogether nearly four years.

CHAPTER VI.

THE TOGHLAQ DYNASTY.

From 1321 A. D. to 1412 A. D.

GHIASUDDIN TOGHLAQ.

The amirs and ryots disliked Malik Khusrau in consequence of his persecution when he seated himself on the throne having murdered Mubarak Shah. A year had not yet passed (since his installation) when Ghazi Beg Toghlaq the governor of Multan led a large army against Dehli, killed Khusrau, and took his seat on the throne of Dehli with the consent of noblemen. Toghlaq was originally a slave of Balban, and was raised to the governorship of Multan by promotion. He carried on the affairs of Government with great prudence and regularity. He was crowned in 1321 A. D. and

(1) *lit.* when calamity came on him, or rather, when he was overtaken by calamity.

assumed the title of Ghiasuddin Toghlaq, and appointed his son Alaf Khan heir-apparent. This king improved commerce and collected learned men in his court. Alaf Khan invaded the Deccan by his order, and conquered Waraungal, massacred thousands of Hindus, and captured its raja together with his family and sent him to Dehli. Ghiasuddin subdued the province of Bengal, and on his return had an interview with his son Alaf Khan in Afghanpoor. He erected a wooden palace in three days for the reception (*lit.* meeting) of his father. The father had an interview with his son in the same palace but did not have his food. When the son took leave from that palace, it at once fell on the king who was crushed under it together with his companions and died in 1325 A. D. From this occurrence some historians surmise that Alaf Khan himself put to death his father by this stratagem. He reigned only for four years.

SULTAN MUHAMMAD ALIAS ALAF OR ALAGH KHAN.

After the death of Ghiasuddin Toghlaq, his son Sultan Muhammad ascended the throne in 1325 A. D. Conflicting (*lit.* various) qualities were combined in him but madness was predominant over them all. He was also educated and wished to promote learning. He was also exceedingly brave(1). Yet (with all these accomplishments), he was more suspicious, oppressive, and cruel than his ancestors. In his time an amir or two were killed every week. He subjugated most of the states which had revolted in consequence of his mismanagement and oppression. But his kingdom did not prosper on account of his avarice. Having conquered the valleys of the Narbada and the Krishna, he sent 1,00,000 horsemen over the Himag^h

(1) *lit.* he exceeded bounds in bravery.

layas against China with the vain object of securing its enormous wealth (1). But the result was a few of them returned and the rest were killed in the mountains, and the king killed those few who returned.

Seeing that a large sum of money was spent in such silly undertakings, he strived to enhance the revenue. The subjects were therefore harrassed and all rajas and governors rebelled. He took a fancy to Deogarh which he called Doulatabad, and wanted to inhabit it laying waste Dehli. So he ordered that (all) the residents of Dehli should go and live in Doulatabad. People were made to live there by force, and Dehli was depopulated. Thousands of men died in his reign from poverty and famine. He gave orders that large trees be uprooted and planted on the road to Doulatabad. He once invaded Qanouj and massacred people (living) about the city without provocation (*lit.* offence.) Once a tooth of his broke which he interred with royal pomp, and erected a splendid monument over it. He vanquished Multan, Telingana, Bengal, and Oudh which had revolted, and also overcame the Khakar tribe in the Panjab. But there was great disorder, insecurity, and mismanagement in the country. About this time, he was afflicted with some disease and in 1351 A. D. departed to the realm of non-existence, having reigned 27 years.

FEROZE SHAH

After the death of Sultan Muhammad Shah, his nephew Feroze Shah became king in 1351. Though this king was

(1) *lit.* with the vain idea that there was enormous wealth.

wise and just, he had not the ability (1) to reduce to order the confusion and disorder that prevailed in the reign of Muhammad Shah and to strengthen government and render it prosperous, or to bring under subjection again the territories which had gone out of his hand. For instance one named Hasan revolted and became a king in the Deccan, and sovereignty continued in his family for several hundred years without interruption (*lit.* in continuation). Even Bengal went out of the hands of Feroze Shah. But he governed well the provinces that remained under him, and organized (*lit.* gave brilliancy to) only so much territory. He abolished several taxes that were oppressive (2), and also reduced the land-tax. Besides this, he excavated 30 canals, and built 100 bridges, 40 mosques, 30 schools &c. for the improvement of agriculture and for public good. This king is reckoned among the most renowned kings of Dehli, and at last in 1388 died a natural death from old age, and reigned 38 years.

SULTAN MUHAMMAD.

On the death of Feroze Shah great dissensions took place about the accession to the throne. Four kings ascended the throne one after another, *viz.*, Sultan Muhammad Ghiasuddin Toghlaq II became king in 1388; Abu Bukr, in 1389; Nasiruddin Muhammad Toghlaq III, in 1391; and Humayun, in 1394. As no memorable important event took place during all their reigns except civil broils, contentions as to supremacy, and anarchy (3), I omit all these and give an account of Sultan Muhammad who sat on the throne last of all in

(1) *lit.* there was not so much ability in him.

(2) *lit.* were not devoid of oppression.

(3) *lit.* disorganization of the subjects,

1394. He was a great grandson of Ferozeshah. Thirty years before the accession of this monarch, such anarchy prevailed in the country of Persia that each of its provinces had revolted, and the governors of Samarkhand, Mawara-un-Nahr, Khurasan, Cabul, and Qandahar, were in constant quarrel. The kingdom of Tartary and China as well was weak then. The empire of India was very near destruction. In fine, anarchy prevailed in all the countries of Asia. At this time Amir Timur invaded India.

TIMUR.

Timur who has been a noted monarch in Asia, though he had no right or claim to India, had a desire to conquer this country, and from the confusion here, was confident of success. So before starting, he sent his grandson Peer Muhammad to India with an army, and himself left Samarqand in 1398 and came to the Indus. He forded the river at the same place where Alexander had forded it, and reached Multan which his grandson Peer Muhammad had taken and occupied. Taking his army with him here, he became very powerful.

Timur marched towards Bhatnir situated on the borders of the Desert, with ten thousand veteran horsemen, and reached the gates of the city. The troops within the city, seeing that the forces with Timur were small, came out of the city and fought gallantly, but finding themselves unable to stand the attack of the Moghals, fell back and fled to the city. Timur's troops continued the attack, entered the city and occupied it, but had not yet taken possession of the fort. Timur ordered the five hundred men who had a grudge

against his grandson to be put to death. Hearing this, the Hindus who were in possession of the fort, were beside themselves, and set fire to the city. Killing their wives and children by their own hands fell on the troops of Timur. Though they killed several thousands of Timur's men, none of them escaped. Seeing this loss, Timur was enraged (1) and ordered a general massacre in the whole city.

Timur then laying waste the whole country came to Dehli in 1398. As there were many prisoners with him, he was afraid (2) that they might attack his troops. So he murdered them. One lac prisoners were thus killed there. Sultan Mahmud, the king of Dehli shut up the gates of the City taking with him 40,000 foot and 10,000 horse, and made himself secure (*lit.* enclosed.) Amir Timur thought that it would take a long time if he laid siege to that fortified city, and so he acted thus. He ordered that a very few sepoys should remain in front of the city and should purposely shew Mahmud signs of their weakness besides. He was deceived. He came out at once with all his forces and prepared to fight making an array of innumerable elephants. As the troops of Amir Timur were veteran, he was victorious, and dispersed in an instant the inexperienced noisy rabble. Mahmud fled with his family disappointed towards Gujrat. The citizens submitted to Timur. *Ferishta* writes that one of Timur's soldiers ill-treated the inhabitants of the City who therefore assembled and killed a few sepoys. Whereon Amir Timur ordered the City to be plundered and blew up more than half the city. The Hindus went mad from shame, killed their wives with their own hands and made a rush on the enemy. But it had no effect on the Moghals. Blood flowed in all the streets, and in a short time hundreds of citizens were taken prisoners and sent into exile.

(1) *lit.* the fire of anger blazed up.

(2) *lit.* fear possessed him.

Timur sat on the throne of Dehli, proclaimed himself king of Dehli and having stayed 15 days in Dehli, marched towards the Ganges, and reached Hardwar and from there marching along the foot of the Himalaya mountains, and fighting the inhabitants there, he arrived at Lahore. Putting down the disturbance that was prevalent there, he crossed the Indus and invaded the kingdom of Rome. He conquered Bokhara, and it was long subject to him. But after the departure of Timur, his authority in India remained only in name. Coins no doubt bore his name (1). But the rajas were only nominally subject to him. Every province became independent in a few days. The city of Dehli which was ruined began to be populated, and soon passed from one hand to another. The circumstances of Mahmud Shah were that he now abdicated (2) his throne and retired from the world, now strived to maintain his royal title, and was zealous of government till he died in 1414 having reigned twenty years in name, and Khizr Khan the governor of Multan secured the throne of Dehli as a viceroy of Timur, when the subjects had some relief (3).

CHAPTER VII

THE SAYYID DYNASTY.

KHIZR KHAN.

The Sayyid dynasty reigned on the throne of Dehli only thirty-six years i. e. from 1414 to 1450. The first king of this line in Dehli was Sayyid Khizr Khan. After the death

(1) *lit.* the coin of his name was, no doubt, current.

(2) *lit.* drew his hand away from the lust of government.

(3) *lit.* the face of relief was seen.

of Mahmud Shah Toghlaq with whom the Toghlaq family ended, he invaded Dehli with 60,000 horsemen during the time of Shahrukh son of Timur, took possession of it in 1414 and ascended its throne. This king reigned with firmness and prudence. He did not assume the title of king but was satisfied with being called a viceroy of Timur, and allowed the coin and Kutba in the name of Shahrukh. He led troops against the neighbouring petty chiefs who had given up subjection, and subdued some of them, but stronger rebels continued independent as before. Though there was not the courage in his days to capture Bengal, Gujrat, and the Deccan, but Dehli, Agra, Multan, and Lahore remained under his orders. This king died (1) in 1421 having reigned seven years.

SAYYID MUBARAK SHAH.

His son Mubarak ascended the throne in 1421, and reigned fourteen years. Like his father, he had no respite from opposing his enemies. He was clever in military tactics as also in civil administration. Hence he brought under subjection many principalities that had rebelled, and the ryots were at ease from his dispensation of justice. By a conspiracy of his traitorous Vazier Sarwar-ul-Mulk, he was, all of a sudden, killed in 1435, whilst offering prayers in a mosque, by the Hindus whom he had not done the least harm.

SAYYID MUHAMMAD SHAH.

Sarwar-ul-Mulk, the treacherous Prime Minister, seated Muhammad the son of Mubarak on the throne, and himself became his Prime Minister, and gave the Hindus who were his

(1) *id.* became a traveller to the eternal world.

friends high offices, and appointed Kala Khan his deputy. When the rebels gained strength, and Kala Khan was deputed to punish them and went to subdue them, he joined the rebels and came against Dehli. The rebels demanded that the Prime Minister should be put to death. So he was killed by order of Muhammad Shah. The king, as it were, revenged his father Mubarak and the rebels were put down (1), Kala Khan (so) prospered that he was appointed the Prime Minister. But the king so plunged himself in luxury that the kingdom grew weaker (2) every day insomuch that one named Buhlul Lodhi who was an inhabitant of Sarhind, and was the governor of Multan appointed by the king (3), laid claim to the kingdom. The fact is (4) that when the king of Malwa came to a distance of two miles from Dehli, the king (of Dehli) asked Buhlul's aid, and on the approach of Buhlul, peace was concluded with the assailant. But Buhlul did not recognise the peace, and attacked the troops of Malwa against the will of the king and defeated them. In consequence of this exploit the king gave Buhlul Lodhi a new title and permanently appointed him to the government of Multan. Collecting forces with the pretence of attacking Hasrat Khan, a free-booter of the Panjab, he marched against Dehli and laid siege to it for four months, but could not take it, and at last returned to Multan. Sayyid Muhammad Shah died in 1445 having reigned ten years, and Alauddin his son became king in his place.

SAYYID ALAUDDIN SHAH.

Sayyid Alauddin, son of Sayyid Muhammad Shah, took his seat on the throne of Dehli after the death of his father in 1445. He was the terminator of the Sayyid family, and the

(1) *lit.* the fire of opposition of the rebels was extinguished.

(2) *lit.* weakness found its way in the government.

(3) *lit.* on behalf of the king.

(4) *lit.* and its description is this

destroyer of the kingdom of Dehli, and was very unambitious and was more licentious than his father. During his time, the kingdom of Dehli so much declined that the king's authority extended to only a few miles about Dehli, and all provinces revolted and thirteen persons in the kingdom became independent rulers. The king had planted a garden in the city of Badayon and used to be busy in improving and decorating it. When there was rebellion all round and the affairs of Government were disturbed, the king assembled the ministers and asked counsel. They suggested maliciously that His Highness should dismiss Hameed the Prime Minister, (as) all the mischief had been created by him. The king was deluded and imprisoned Hameed Khan, the Prime Minister. It was his intention to have him soon put to death. But the Vazior cautiously (1) fled from Badayon to Dehli, and reaching there and taking possession of all property of the king, turned away his family and told them to go to Badayon. He wrote to Buhlul Lodhi, "The place (*lit.* the plain) is vacant. Please come soon and become the king of Dehli; (your) enemy is engaged in cultivation. You had better reap (*lit.* eat) the fruit." The ambitious and high-aimed chief started at once and reaching Dehli put on the royal crown on his head and ascended the throne in 1450. Sayyids now ended (2). The Afghan family was founded. The mean-spirited Alauddin had a stipend allotted him. He died in 1478 having enjoyed life for 28 years in the pleasure garden he had planted in Badayon.

CHAPTER VIII.

The Lodhi Dynasty from 1450 to 1526.

SHAH BUHLUL KHAN LODHI.

Buhlul Khan, the governor of Multan and the Panjab obtained the royal throne in 1450, granted some pension to

(1) *lit.* but the vazier did or took this precaution that he fled.....

(2) *lit.* The end of Sayyids came on now.

the king Sayyid Alauddin, and let him live(1) in Badayon. The kingdom of the Afghan family in India commenced with this person. These people, the inhabitants of the western banks of the Attock, previously traded in India and Persia. They were of no consequence till the reign of Ferozeshah, but in his days some ambition was created in them. For, the grandfather of this Buhlul named Ibrahim had acquired such honor at the Court of Ferozeshah that he obtained the governorship of Multan, which by right of succession descended to Buhlul. And he advanced day by day, and the kingdom of Dehli declined, so that through Hameed Khan, the Prime Minister, he became king. But Buhlul saw that the Minister had great power and influence, so after becoming the permanent king he first dismissed that Vazier and then girded his loins to subdue the provinces that had revolted. He accordingly subjugated the minor provinces but the province of Jonepoor was powerful, and though Buhlul Shah twice invaded it, but it was in vain (2). After a short time Mahmud Shah, the governor of Jonepoor died, and there was a dispute about there being a king in his place. Buhlul again attacked, but peace was concluded for four years with Husain Khan who sat on the *guddi* in his place. Buhlul had gone to put down the insurrection in the Panjab when Husain Khan suddenly took an expedition to Dehli. Buhlul at once hastened there, and several battles were fought but to no purpose. Again there was peace for some time. Jonepoor continued powerful (3) for 28 years from the accession of Shah Buhlul. At last Buhlul overcame after several battles, and acts of deceit and treachery. Husain Shah fled leaving his capital. Buhlul entered it, and rendered the province subject to the throne of Dehli after eighty years.

Buhlul, being aged, divided all his territories among

(1) *lit.* made him sit.

(2) *lit.* no good resulted,

(3) *lit.* the power of Jonepoor lasted.

his sons during his own life-time. This event so turned up that he sowed (1) dissension himself as it were. He nominated his eldest son Secander Lodhi heir-apparent for Dehli, and gave the younger sons and nephews a province each as a share. He at last died in 1488 having reigned 38 years. It is said that this king was pious, and skilled in politics, and loved men of learning very much.

SHAH SECANDER LODHI.

After the death of Buhlul Lodhi, the nobility wished not to let Secander Lodhi ascend the throne, as he was born of a goldsmith woman. But he ascended the throne against their will. He reigned for 29 years. He took all the provinces from his brothers and annexed them to Dehli. But he led troops against one of his brothers Barbeg whom his father had given the state of Jonepoor, and restored his territory to him again, lest (2) Husain Shah the former governor of Jonepoor who had taken possession of Behar, and was contriving to recover his hereditary kingdom, should take this province as well. The king's troops which were one lac, pursued Husain Shah into Behar, and drove him to the confines (3) of Bengal. There he died in obscurity. Secander Lodhi, though he spent all his life in warfare, could conquer only Chanderi. No other province fell into his hands. The country was ruined by his battles, but the boundaries of the kingdom were not extended in the least. He built mosques and markets in Muttra, and prohibited the Hindus from worshipping idols. He died in 1517, and his elder son Ibrahim Lodhi became king in his place.

(1) *lit.* laid the foundation of.

(2) The text is objectionable here. It should be either *is khawf se* or *mabada*, and not both together.

(3) *lit.* made him flee and go

Ibrahim Shah Lodhi, son of Secander Shah Lodhi ascended the throne of government in 1517. This king was so arrogant and haughty that the noblemen were alienated (1) from him in consequence, and also sought to ruin his family. Accordingly they set up his brother Jalal Khan as a claimant for the government of Jonepoor. A dispute and dissension arose about this question, so that Jalal Khan took possession of Jonepoor, and the king led troops and expelled him. When he came arrested, the king ordered him to be kept in prison in Hansi, and directed the guards to kill him on their way. He then so suspected his governors that several of them rebelled against him from fear. Islam Khan having collected 40,000 cavalry, made an attack on the king in which he was killed, and his army was routed. The king then began to be more displeased with the Amirs. And Bahadur Khan, the governor of Behar having assumed the title of a king, collected an army of one lac and several times defeated the Imperial forces. In the meantime Doulat Khan, the governor of Multan, seeing that there was no chance of peace (2) in the reign of this king, and there was a consternation in India, and that there appeared no chance of escape, wrote to Shah Baber who was the king of Moghals in Cabul, to come to India and take possession of the country and to relieve the world from the hands of the tyrant Ibrahim Lodhi (3). According to what he wrote, the king of Cabul marched to Dehli plundering and ravaging the Panjab (on his way.) When he reached Panipat, Sultan Ibrahim opposed him in person. Ibrahim Lodhi's troops were defeated there and

(1) *He* left his company.

Peace or security does not happen by any means.

I offered relief by relieving the world from the claws of the

Ibrahim was slain. Hindustan came into the hands of the Moghal dynasty in 1526, and the Lodhi family came to an end. There were three kings of this family who reigned for 76 years.

CHAPTER IX.

THE MOGHAL DYNASTY.

THE KING BABER.

Muhammad Zahir-ud-din Baber, a great grandson of Amir Timur, has been a very brave king in the continent of Asia. He was born in 1483. His genealogy goes up to Changez Khan on the mother's side, and to Amir Timur on the father's side. His father who was the ruler of Andjan and Farghana appointed this boy the governor of Andjan at the age of 12 years seeing him full of promise, and he ascended the throne on the death of his father. The life of this king is extraordinary. Once he is an emperor; at another time, he has not even a hundred men with him. Sometimes he is the owner of an extensive kingdom, and sometimes he has not a cottage to take shelter in. When he was driven out of his hereditary land, he collected only 240 men and invaded Smarqand where there was a large army. He adopted this plan. He went to the city about mid-night, and scaling the ramparts entered it, and some more of his supporters joined him there, and then all of a sudden raised a cry of victory. Hearing this clamour, the king of Smarqand retreated leaving his capital. Baber at once became king of that place. A few days after Smarqand and its suburbs went out of his hands. He invaded Cabul. Its inhabitants hailed (1) his arrival from the disordered state of the country. The inhabi-

(1) *lit.* considered a prize; esteemed.

tants of Qandahar also invited him. Arriving there, he fought his opponents so (severely) that he killed a few nobles with his own hand. So all the troops of his enemy were horror-struck at his bravery, and all submitted to him.

Baber then invaded several times the Districts situated in the neighbourhood of Sindh, and then after a period, laid claim to Hindustan. He came to Dehli at the head of 13,000 horse. Ibrahim Shah came up with 1,00,000 horse, and 1,000 elephants and made an array at Paniput. Ibrahim did not know military tactics, and made all his troops stand in a line at one place, whom Baber's army dispersed in a single attack. But in spite of this Ibrahim attacked the centre of the enemy's army and both the kings met there. Ibrahim was slain, and his troops fled, Baber ascended the throne of Dehli in 1526.

The Pathan kingdom declined (1) from the time of Baber. At first Baber's government was not firm (2), as the Pathan Chieftains who were governors in different districts looked upon Baber as an usurper, and the Rajputs who were very brave and courageous among the Hindus, supported the Afghans. In short a lac of men assembled in the west of Hindustan under the leadership of Mahmud who was the brother of the deceased king. Baber was now in the midst of a multitude (3) of enemies. But he was so brave that he was not dismayed by this circumstance in the least. Though his chiefs advised him to betake himself to the Indus, but the high-minded king did not think it advisable to abandon such a large kingdom and replied to them, "According to what honor dictates I must fight (4); I must die one day in this

(1) *lit.* decline happened to the Pathan kingdom.

(2) *lit.* Firmness was not allotted to the government of Baber.

(3) *nargha lit.* means a ring formed by huntsmen.

(4) *lit.* what honor demands is that I should fight.

world. Then it is best to die in battle." He (then) repeated verses from Shahnamah about bravery (1). As most of his enemies were Hindus (2), he told the men of his troops that they (enemies) were unbelievers and it was necessary to carry on a crusade against them. His troops refused to make him their leader as he drank liquor. He therefore repented of it at once, abstained from drinking liquor, and melted all the gold cups made for drinking and gave them to the poor and needy in charity. Whereon the whole army took up the Quran (and said), "We will fight hard with you, and will die for you." Baber was encouraged by this promise. His main reliance was on his musketeers and artillery, as before the days of Baber, artillery and infantry had seldom fought together. At the time of opposition, the cannon were ranged in front, the infantry stood behind and the cavalry was to the left. The Pathan army advanced early in the morning, and surrounded Baber's troops on the right and the left, but he repelled the adverse party with the aid of his artillery. When Baber saw that the enemy's troops were exhausted having made a few attacks, he attacked the enemy with two chosen divisions. The adversary fled being unable to oppose, and several noted chiefs fell. Though Baber's opponents who were very powerful, were scattered, yet he was not fated to reign with peace of mind, for the reason that the rebels in Cabul and Hindustan disturbed his enjoyment. At last he departed from this world in 1530 having reigned for four years.

Baber was the bravest of all the kings in India. Many meritorious deeds were performed by him in which he excelled even Amir Timur(3). He was as often defeated as he was

(1) *lit.* verses whose subject-matter was full of bravery.

(2) *lit.* as among his enemies most were Hindus.

(3) *go*, a ball. *sabqat*, precedence; excellence. *goê sabqat le gaya*, carried away the ball of excellence; excelled. This is a metaphorical expression borrowed from the polo.

victorious, and lost as much territory as he conquered. But during the latter part of his reign, he ruled firmly. He was an accomplished general in warfare. His bodily power warfare and sports was superhuman (1). He was an accomplished musician and poet (2), and was also charitable and candid. He felt pity on his mortal enemies on several occasions.

HUMAYON PADSHAH

On the death of the king Zahiruddin Baber, Humayon son of Baber who was popular and prudent, ascended the throne in 1530. He was very fond of learning astrology, and was also himself accomplished (in that science). He fitted up seven halls of reception and dedicated one to each planet (3). Commanders, and military officers were received in the hall of Mars. Judges and Magistrates in that of Mercury. Ambassadors, Poets, and travellers in the hall of the Moon. Musicians and bards in the hall of Venus and so on (4). In youth (5) he was occupied in enjoyment when the burden (responsibility) of government fell suddenly on his head, and he passed through the ordeal with success. A few days after he had occasion to oppose Bahadur Shah, the governor of Gujrat. Humayon in view of the unity of religion did not molest the said chief, as he was engaged in hostilities against the raja of Jaipoor. But he now advanced against him with a strong force (6) and

(1) *lit.* was beyond the limit of humanity.

(2) *lit.* he was a perfect master of music and composition.

(3) *lit.* built seven halls in the name of the seven planets.

(4) *lit.* on this analogy; in like manner; *mutatis mutandis*.

(5) *lit.* in the beginning of his age.

(6) *farwar* also means warlike.

so pressed him that he was compelled to retreat into Gujrat, and reaching there and depositing his treasures in Chubani, fled to Ahmedabad. The king conquered Gujrat. This exploit was not meaner (*lit.* less) than those which were achieved by either Timur or Baber. Subsequently Humayon's brothers, Hindal and Camran who were emboldened by his pardon of crimes and mercy, now began to press him hard. As divisions of the royal army were already placed under these princes, they successively laid claim to the supreme power.

Sher Shah, a Pathan chief and governor of Bengal, when he saw that there were dissensions in the royal family, was encouraged and marched against Humayon with a host. As Humayon could not muster a sufficient force owing to the distracted state of his kingdom, he was discomfited and fled disorderly to Agra. The brothers of Humayon seeing that the empire would go out of their hands from their mutual disunion, came to the aid of Humayon, but there was no cordial affection among them. Humayon having recruited another army, marched against Sher Khan but was at length defeated, and obliged to abandon his capital and to seek refuge among minor princes. But he was such an ill-fated king that no body would help him. After great trouble and misery, he went to Maldeo, the raja of Ajmeer seeking protection, and asked his aid. The raja agreed to help him outwardly, and wished inwardly to capture him by some pretence and hand him over to (his) enemy. But a Rajput who was an old servant of his, informed the king of this plan (*lit.* secret). Humayon fled from there with his comrades at dead of night and did not take rest in security till (he was) 200 miles away. The whole party was put to great hardship on its way for want of water, as the land consisted of a desert and there was no water to be found for miles together. Hundreds of men and beasts died from thirst. Even the horse on which Humayon rode dropped down dead. A trooper gave him the horse on

which his mother rode. When people saw the dust rising after them, they felt sure that the enemy still pursued them ; they were still more distracted, and fled as far as they could. It so happened that Humayon with his sultana and twenty horsemen lost (*lit.* forgot) his way and was separated from his troops. When the day dawned, a party of the enemy surrounded them. Humayon seeing no chance of escape, made use of his bravery and fought so bravely with those few men that he repulsed (1) the enemy.

In this engagement a random arrow so hit the chief of the adverse party that he was killed, and so they were dispersed. Humayon being victorious proceeded further, but no water was to be found for three days and three nights(2). At length when he arrived with a few men at Amercot which is situated near Sindh, the raja of that place received him with all politeness, and showed him the greatest hospitality(3). Akbar was born here on the 14th October 1542. (This is the same Akbar who was a very renowned emperor of India.) But from helplessness, it was of the first importance to the king to flee away. This infant fell into the hands of a treacherous chief who took and delivered him over to Mirza Camran *i. e.* the king's brother who was the ruler of Cabul and Qandahar and a mortal enemy of Humayon.

When Sultan Tahmasp, the king of Persia heard that Humayon had suffered great hardships at the hands of the inhabitants of India, he wrote to him a letter to this effect, "Come up here ; I will help you (4) in any case, I will treat you kindly (*lit.* well) as far as I can." Humayon was tired of life, marched to Persia immediately. He stayed in Isphahan for one year. The king of Persia entered into a treaty

(1) *lit.* made the enemy despair.

(2) *lit.* he did not see the face of water.

(3) *lit.* performed the degrees of hospitality.

(4) *lit.* I am your assistant and co-adjutor.

with Humayon, and giving him 10,000 cavalry, told him to go and re-conquer his hereditary empire. Humayon looked upon this aid as an unlook-for blessing. He marched first into Cabul where his brother Camran ruled with whom his son Akbar was. When he besieged the City, Camran bound his son Akbar to (a bundle of) sticks and exhibited him on the city walls hanging. By this he meant that if he attacked him, he would burn his son with the sticks. In spite of this painful and pitiful spectacle (*lit.* circumstance), the king persevered in his determination, and added many threats to prevent the wicked act. Camran did not at all molest Akbar (1), but left Cabul with his adherents. Humayon entered the city, embraced (2) his son and became a king again (3). Humayon reigned in this city for nine years. Though his brother continued to harrass him very much during this period, but he was repeatedly defeated and was at last vanquished. Humayon afterwards conquered all his hereditary territory during the space of six years. During this disturbance, one of his brothers asked for pardon and joined him, and achieved such deeds of bravery that the dust of former annoyance was removed from the heart of Humayon, and being exceedingly pleased, he betrothed his son Jalaluddin Akbar to his daughter. This brother of Humayon was killed in a battle. Humayon was obliged to put in jail the other brother Camran who was a mischief-maker and refractory, and did not appreciate his connivance. All felt sure that Humayon would not leave him alive, but he (Humayon) fearing God, did not soil his hands with his blood, only had his eyes put out.

- After some time, Camran Mirza proceeded to Mecca with the permission of Humayon, and there died after 8 years.

(1) as to the force of to see page 47 note (5).

(2) *lit.* put to breast.

(3) *lit.* anew,

THE SURI DYNASTY.

From 1540 to 1556.

Whilst Humayon was involved in these events, Sher Shah, finding an opportunity gained supremacy over the whole Indian empire, and so administered it that every individual was pleased with him. For instance, from the Ganges to the Indus, which is a distance of 3,000 English miles, he formed a high-road bordered with fruit-trees, dug a well every two miles, and built a serai at every stage for the travellers to halt, where each traveller was fed gratis by the king. He well dispensed justice; the subjects lived in peace and happiness.

Sher Shah died having reigned five years. His son Salim Shah ascended the throne of India in his place. He reigned nine years. But the boy was not equal to his father in wisdom and ability. As the heir to the empire was now a minor, great disorder prevailed in consequence of the mismanagement of the Amirs and Viceroy.

Seeing this state of India, the friends of Humayon impressed upon his mind that if he put in his appearance (1) even with a small army, the disordered empire would soon be conquered. Humayon marched against India with 15,000 horse and many Panjabi retainers, and subdued whomsoever he attacked. Having crossed the Indus, he first encountered Tatar Khan the governor of Lahore whom Byram Khan the general of Humayon surprised and defeated. The Pathans seeing this state of affairs, placed on the throne one named Secander Khan who was nephew to Sher Khan and was qualified to lead an army (2). Having assembled an army of 80,000

(1) *lit.* attempted.

(2) possessed great ability in soldiering.

men he proceeded to meet Humayon. A severe battle was fought with zeal on both sides. Akbar, the son of Humayon who was only thirteen years old at the time, displayed splendid heroism (1) in this battle and the troops were inspired with ardour at his example (2). The Pathans were defeated, and their troops were dispersed, and Secander Shah fled into the mountains of the north leaving such a fertile plain without a leader (*lit.* head).

Humayon seated himself again on his father's throne after thirteen years. But scarcely a year had passed since his accession when one day on one occasion he ascended the terraced roof of his library and walked there for pleasure for a long time. He then being fatigued, sat down to take air. He heard the call to prayer at the time and tried to get up planting his staff. But as the floor was of marble stone, the staff slipped, and he could not balance (*lit.* support) himself and fell down from the roof. After ailing for a few days, he died in 1556 A. D.

He was a prince very brave, amiable and learned but unfortunate. Such misfortunes did not befall any Asian monarch as befell him. This is imputable (3) to his excessive lenity. It is stated in the history of Ferishta that had this king been hard-hearted (*lit.* stone-hearted), he would have been the greatest ruler of his day. If the principle had been established at the time that no son should succeed to the throne except the eldest, such evils would never have occurred as did (4) in those times.

(1) *lit.* did justice to manliness.

(2) seeing him the troops were ready to lay down their lives.

(3) *lit.* the cause of this was that he was excessively lenient.

(4) *lit.* came into appearance ; came to light.

MUHAMMAD JALALUDDIN AKBAR.

SON OF

HUMAYON PADSHAH (KING.)

After the death of Humayon Padshah, the throne of India was adorned with the sitting of such an emperor whose equal (*lit.* second) would not have been in any country, much less in this country. This was the king Jalaluddin Munammad Akbar son of Humayon Padshah, who put down the rebellions of his nobles (1). Though he was not more than thirteen years old at the death of his father, no one had the courage to stand in the way of his installation. In his childhood, instead of chastisement (*lit.* force) by his teacher for education he suffered great calamities at the hands of Heaven and was given trouble by his father's enemies. However, with the clearness of his high intellect and the reach of his natural intelligence, he could understand very well in a short time the affairs of government and the secrets of administration, and could grasp fully the ins and outs (2) of every thing.

Fortunately (3) he had such a tutor in Bahram Khan, who acknowledged to be his well-wisher with all his heart. With the exception of one thing that is, he was audacious and independent (4) he was otherwise firm in faithfulness to his master, and in seeking the prosperity of the empire. Within a few days of Akbar's accession, Hemu a corn-chandler who was of low origin (5) but was very ambitious, revolted (6), and

(1) *nair lit.* a great luminary; the sun. The sentence literally means, "before whose sun of prosperity the lamp of the malicious and wicked could not burn."

(2) *lit.* good and evil.

(3) from the goodness of his star or lot.

(4) *lit.* there was audacity and independence in his temper.

(5) *asl ka razil, lit.* low of origin.

(6) *bar sar-i-fasad hua*, was on the intention of revolt.

mustering a large army, was successful in two battles with the moghals and even made Akbar retreat beyond the Satlej. If he had continued his endeavours (*lit.* intention) as he did at first to add to his rank and grandeur, there is no doubt that he would have left no trace of the Timur family in India. But as he was a man of low origin, so he soon lost spirit (1). He stayed in Dehli and occupied himself with a display of his pomp. In the meantime the Moghals collected an army in Lahore and marched against Dehli. Both the armies met at Paniput. The ill-fated Hemu's troops were defeated, and he was captured and presented before the king. At the time Bahram Khan the king's adviser entreated that the Asylum of the world (the king) should kill the infidel with his own hand. Though the king did not like to soil his hand with his blood, but for Bahram Khan's sake, he took the naked sword in his hand and touched Hemu's head with it. Bahram Khan then dealt such a stroke (*lit.* hand) that the head of Hemu was separated from his body.

Till then, Bahram Khan was faithful to the king but subsequently being puffed up with his services, spoke of his good actions and was over-bearing. Akbar too having estimated his own power took no notice of him so that Bahram openly rebelled. But he was defeated and was reduced to such a state that he begged pardon of his crimes. Akbar was not offended (2) with him at heart. He pardoned his crimes. He even sent a guard of honor to receive him. Bahram Khan, as he placed his foot on the royal threshold, put his turban round his neck, and crying, running, and shedding tears (3),

(1) *lit.* As it was a bubble in scanty water, it soon burst.

(2) *lit.* displeasure did not come on Akbar's heart against him.

(3) *lit.* with eyes weeping.

bowed down at the foot of the royal throne (1). Akbar knowing that he was an old friend of his, took up his head with both his hands, and giving him a seat higher than all the nobles, bestowed a valuable robe of honor on him (2) and said (3), "If Bahram prefers the military profession, the government of Calpi and Chanderi is ready for him; if he chooses to be in my presence, the imperial favor and distinction will be extended to (*lit.* observed) the old well-wisher as before without diminution. If his temperament is disposed to devotion (4) of God (*lit.* what is adored), he may proceed on a pilgrimage to Mecca, and according to his rank and honor a guard from the imperial army will escort (*lit.* will be sent with) him." Bahram Khan replied, "As (your) servant has once been found guilty, how can he now aspire to be in your company (5). He considers it his good fortune both in this world and that to come, and a treasure for the next world that his offences were pardoned, and this is to him the best recompense for his past services. His only heart-felt desire now is that he should occupy himself with an anxiety for the next world and that permission be granted him by his highness to go on a pilgrimage. To this the king had no objection and Bahram Khan set out (*lit.* resolved) for the holy (*lit.* great) Mecca with a number of tents (6), but was assassinated on his way by one whose father he had killed in battle.

Akbar ruled very justly, and in spite of incessant warfare, he spent much time on internal administration and on the organization of revenue affairs; laid down rules for all

(1) *khilafat lit.* succession. Every Moslem ruler looks upon himself as a Khalifa or successor to the Prophet Muhammad in a temporal capacity. So his throne is called the throne of Khilafat

(2) Usually the Khilat consists of pieces of cloth not made up, and sometimes it consists of arms, jewels or other valuables. It is given to a person invested with a new office or as a token of confirmation in that he holds.

(3) *lit.* bespoke with his blessed tongue.

(4) *e'badat* and *bandagi* both mean 'service', the difference being the first is Arabic and the second Urdu.

(5) *lit.* with what face can he desire to be in your presence.

(6) *khargah* means the same as *khaima* or rather a large tent.

military, civil, and revenue matters and for the levy of taxes. He issued so many laws and regulations that cannot be described (1) in this compendium. The contents of a few lines from Abul Fazl's Akbarnamah, which are given (*lit.* written) here are sufficient to illustrate (2) his (Akbar's) character.

"The energy of this king is always spent (in trying) to please (3) all people. In spite of numerous occupations and numberless cares which are indispensable in a just and benevolent emperor, agitation never finds its way in his heart but he is cheerful whenever you see him. He never takes a step beyond the will of God. He is so fond (*lit.* thirsty) of learning and accomplishment that he avails himself of the company of learned and accomplished men. He is not proud of his far-reaching understanding and his able organization. He listens to every thing attentively with the hope that some (wise) thing might be heard from some one, by which he might be guided to something or some difficulty might be solved. With so much power and pomp anger never finds its way into his heart. On the other hand good thoughts always frequent his mind. Never comes out from his mouth a word exciting contempt or laughter for any religion or creed. Neither is indolence or neglect ever exhibited in his performance of duties. This king bows down before God in thanks for every thing (4), and keeps a watch over his own condition and actions. Especially in the morning and evening and at noon and at midnight, he turns his attention (*lit.* mind) towards God devoid (*lit.* vacating his mind) of all worldly cares. He pardons the crimes of the guilty; looks to the happiness and well being of his subjects; never pursues (*lit.* seeks) lust; takes food only once in day and night; sleeps very little; and spends all other time in the discharge of important affairs. He sets to work

(1) *lit.* that their description cannot be contained

(2) *kaiyat men cafi bai*, is sufficient as an account.

(3) *lit.* to bring in hand the hearts of the people.

(4) *sajda* is to kneel and touch the ground with the nose and forehead.

after resting a while in the evening. Subsequently having called together in private an assembly of philosophers and learned men, he listens to sensible discourses (*lit.* words), and discovers scientific mysteries and niceties with his own discriminating sense, and introduces (*lit.* invents) new rules; rectifies the blunders of the ancients and lays down correct rules for future generations. There are present in his assembly learned men who know history, and relate past history without diminution. After this, the king listens to the petitions from officers and officials till late in the night (1) and endorses, on each, orders (as he deems) advisable. The courtiers assemble before sun-rise and as the day dawns, see (2) the king and pay their respects to him. Then many miscellaneous things are performed. The enlightened king then reposes (3) for a while."

This king fought many battles. Now a viceroy opposed him. Now a battle took place with a Hindu raja. At one time there was an occasion to enter the field against the Moslem rulers the boundaries of whose territories adjoined to his own kingdom. In short, Malwa twice went out of his possession, and was re-conquered both the times. Similarly the province of Gujrat fell into his hands after a severe battle. His brother revolted in Cabul and was at last vanquished and saved his own life by asking pardon of his offence. There was rebellion in Bengal several times. The king himself marched against the unequalled land of Kashmir which was not till then subdued by any one and sent his son on the Deccan enterprise. In short, wherever the standard of his troops was carried, victory was its forerunner (*lit.* leader). He also conquered Khandes. The province of Betar was acquired by peace. Ahmedabad was taken

(1) *lit.* till part of the night has :

(2) *jahva-i-shahi se bahra yab hokar*, being benefited with the royal lustre; having seen the king.

(3) sleeps the sleep of rest.

after a great battle. This was the last exploit of this king. When he came from there to Agra whilst returning, he died (1) in Agra in 1605 after having reigned 51 years. His tomb is there in Scandra. In short, this king was reputed for his personal qualities as well as his excellent organization of civil and revenue matters. The date of his death is this—

The date of the death of Akbar Padshah.

When Akbar took his way to heaven, the date was “fout-i-Akbar Shah” (death of Akbar Shah).

There is a difference (of opinion) as to the religion of this king. Some say that he worshipped (2) the sun, and others hold that he had a great leaning to (*lit.* faith in) the Hindu religion. But the fact is that he believed in no other (3) religion. He was however very fond of listening to the religious books of every creed and to inquire into their beliefs. It was from this desire that he wrote letters to the king of Portugal and thrice called missionaries for ascertaining the Christian religion. He listened to the Bible; there was a discussion between the missionaries and the Muhammadan doctors. As Akbar had no prejudice against any religion his kingdom lasted for a long time, and the Hindus, Muhammadans, &c, all praise him alike.

THE PRINCE SALIM, ABUL MUZAFFAR NURUDDIN ALIAS JEHANGIR PADSHAH.

After the death of the emperor Akbar, his only son, prince Salim ascended the throne of India in the fort of Agra in 1605 A. D. corresponding to 1015 Hijiri, and assumed the

(1) *lit.* he became a traveller from this transient world to the eternal one!

(2) *shammas*, one who worships the sun.

(3) The word “other” seems wrong in the text,

title of Jehangir. A party having intrigued with Khusrow, son of Jehangir tried to raise the son to the throne, but it was not effective, and Jehangir forgave the offence of his son this time from paternal affection. But Khusrow again revolted. The king defeated him, and calling him in his presence, questioned him. He confessed his guilt, but did not disclose the names of the rebels who were with him. At last he was ordered to be imprisoned for life. He detected his supporters and put them to death in his (Khusrow's) presence after cruel tortures. The prince was released from jail after ten years, and Shah Jehan his own brother assassinated him with his own hand.

Jehangir's love with the wife of an illustrious (*lit.* great) nobleman and her seizure (1) having put her husband to death is looked upon as the greatest event and the worst crime in his history. The story of it is that there was a man named Khaja Ayaz of noble but fallen family belonging to the Tartar tribe. When he was reduced to extreme poverty (2) he undertook a journey to India with his wife. His wife was with child in those days. Whilst these two were traversing the desert which lies on the way to India and Tartary, a girl was born on the way. Khaja Ayaz her father and her mother were involved in misery. Not knowing (*lit.* thinking) how to support the child, and how to carry her about, and also believing that she was very ill-omened to be born in such poverty, they stepped forward leaving her on the spot in the desert. But maternal love is very intense and was excited. She used to turn round and see at every two steps. At last the mother's steps could not move (*lit.* rise) farther. She stood in one place like a cypress tree and wept bitterly, and from excessive weeping she fell in the desert, and calling her child to mind began to roll about like fish without water. But she

(1) *lit.* to bring under control.

(2) *lit.* was in want of bread for a night,

had not so much strength as to go back and fetch the child. Even Khaja Ayaz's heart was full at seeing this state. He said, "Have patience. I go and bring you the girl. Never mind what is fated (*lit.* written in fate) will come into existence." In short, he turned round at once, and when he reached the place where he had left the child, he was surprised to see that a black snake (1) had coiled round the girl. Unable (to control himself) in the warmth of his affection, he rushed forward and screamed. The snake instantly separated from her and crept into a hole in a tree. Ayaz found the child safe and sound and thanked God. He sprang, took the child in his lap, and brought her to her mother embracing and kissing her. They had gone a short distance when they met a caravan. Finding these two without means (*lit.* necessaries), they subscribed some money and gave it to them in charity. The husband and wife thanked God. Travelling stage after stage, they reached Lahore.

Ayaz was a man sharp, mannerly, and far-sighted. He was soon employed. In course of a short time, he so far advanced that he was exalted to the post of chief paymaster in the court of Akbar Padsha. He took great pains in giving his daughter education. So she was educated (2). The Prince Salim was dazzled with her beauty, learning, and manners. But as the girl had been betrothed to Sher Afgan Khan, a Turkoman, Akbar thought it far from justice to dissolve the tie (*lit.* betrothal) for the sake of Salim, and so did not deem it advisable to interfere with the matter. At last Noor Jehan was married to Sher Afgan Khan, and the prince Salim was disappointed (3).

But when Jehangir sat on the throne of his empire, he was anxious to attain his object. He several times

(1) *Kala* also means a cobra.

(2) *lit.* she became able having read and written.

(3) *lit.* remained looking at the face.

planned to kill Sher Afgan Khan, but he too was so brave and courageous that the king had not the courage to have him openly killed. Once the king made him confront a tiger ; at another time he let loose a mad elephant before him. But Sher Afgan Khan was safe from both these trials (calamities) from the strength of his arms which was superhuman (1). At last, Jehangir appointed a nobleman named Qutub governor of Bengal on the condition that he should kill Sher Afgan Khan in a battle. Even then, he beat the forty murderers whom the governor sent to kill him, and put them to flight. At length, the governor of Bengal led an army against him, even this time Sher Afgan Khan did great justice to bravery, and killed with his own hand Qutub who was mounted on an elephant together with a few other chiefs. But as a shower of arrows was poured on him from the four sides, he was helpless and fell.

Noor Jehan who was fond of being the wife of the king and was thirsty of authority, entered the royal palace on the death of her husband in the sixth of Jehangir's accession to the throne. But the king was so ashamed of having murdered her husband, that he did not take notice (2) of her for four years. After four years, all of a sudden, when one day the king's eye fell on Noor Jehan, his passion was excited and love was created (for her). Ayaz i. e. Noor Jehan's father became the Prime Minister; both her brothers were exalted to high offices, and full power was given them in state affairs. So long as Ayaz lived, no complaint was made of violation (*lit.* loss) of rights owing to his virtuous disposition. Nay, the subjects obtained their rights during his ministry. But after the death of Ayaz, many evils arose, which were remedied

(1) *lit.* beyond the strength of man.

(2) *lit.* did not ask about her news.

with great difficulty (1). For instance, the Prince Khurram alias Shah Jehan revolted, first killed his brother Khusrow, then attacked his father in the Deccan, and was defeated. He escaped apprehension and wandered about destitute and troubled for several years. Noor Mahal or Noor Jehan spread confusion in the administration soon after the death of her father. Most mandates bore Noor Jehan's orders (2). She held durbars. The king adored (3) her face and was fascinated (4). Her monogram was stamped (*lit.* written) on the mandates issued (*lit.* written) by order of Noor Jehan and they bore her seal (5). Though the Khutba was not read in the Begam's name but at last Noor Jehan's name began to be struck on the rupee.

When Shah Jehan revolted and fought with his father, Mahabat Khan's bravery had been very useful. So Jehangir had honored him with his favor. But Noor Jehan, who could not (brook to) see any one being a favorite of the king, and had the king under her thumb (6) disunited well-wishers like Mahabat Khan. The cause of Shah Jehan's revolt was only that he was the elder son and was entitled to the empire. Noor Jehan desired with all her heart that Mirza Shahr-yar who was betrothed to her daughter should be enthroned. But Shah Jehan was the ablest of all the sons, and was noted for his conquests in the Deccan and had great reputation. He had acquired great power and influence. He killed, from greed of the throne, his elder brother who had been turbu-

(1) or many disturbances were raised, which were put down with great difficulty.

(2) *lit.* Noor Jehan's orders were (written) on most mandates.

(3) *lit.* loved her face like a mad man.

(4) The wording is not appropriate here. We do not say *surat par mahu tha*, but rather *iske ishq mein mahu tha*.

(5) *lit.* her seal was stamped.

(6) *lit.* had complete possession of the disposition of the king.

lent in the beginning of Jehangir's reign, and was now released after ten years, and the king was kindly disposed towards him (1). When Khusrow's dear wife went into his tent one day in the morning, she was surprised (2) to see that he was rolling in blood. She wept and wailed loudly so that there was an uproar in all the camp from her noise (and they wondered) how it occurred. Shah Jehan went there and was evidently so sorry that he was not suspected in any way. But it was proved to his father and all people that Shah Jehan murdered him.

At this critical moment, it was only Mahabat Khan Jehangir's commander-in-chief that was his great help (*lit.* assistant). This chief kept him up on his empire with great firmness, and having sided with the king defeated Shah Jehan several times by reason of his valour. Further, when Shah Jehan went to Gujrat or Bengal to muster an army, the hero gave him such a chase that he gave him no time at all. In short, Mahabat Khan alone made the prince lose spirit. But when Mahabat Khan came to the capital in hopes of reward and royal favours, Noor Jehan who was an evil (3) genius of the king, changed the mind (*lit.* disposition) of Jehangir from Mahabat Khan and impressed on his mind that Mahabat Khan had joined Shah Jehan, and intended to dethrone his majesty. When Mahabat Khan came to know this circumstance, he returned to the fort of Rantham which was in his charge, to protect his life. Mandates of displeasure emanated from the court of the king. At last the strong fort to whose charge Mahabat Khan was appointed, was given over to a protegee of Noor Jehan. A stringent order was received by Mahabat Khan that he should soon present himself before His Majesty. Though the king's intention (4) from this

(1) *lit.* was desirous of bringing him up; was desirous of his correction.

(2) *lit.* what does she see or what she saw was that.....The expression is used to express surprise.

(3) It also means the angel who records the evil deeds of men.

(4) *lit.* what is in the mind.

order was evident, but Mahabat Khan relying on his innocence prepared to go before the king without hesitation. There were then 5,000 Rajputs to his support, and the royal army was marching to Cabul. When he came to the Jhelam, he came to know that the imperial army had crossed the Jhelam and Noor Jehan had crossed the river in company of her brother Asif Khan who was the Prime Minister. Only the king dreading nothing lingered behind with a small party of courtiers. Mahabat Khan then pushed (1) forward with the Rajputs, and securing the bridge, entered the king's tent with a few horsemen. The courtiers offered some resistance, but finding the enemy strong yielded (2). Mahabat Khan, after some search found the king in the bathing tent. The king on seeing Mahabat Khan, exclaimed, "Mahabat Khan! what do you mean." He replied, "(Forced) by the machinations of the enemies, who plot against my life (3), I have come under your protection." The king asked, "What are these armed men with you for." He answered, "They seek security of my life and revenge for the rancour." Jehangir said that he never entertained any design to kill him, and spoke kind (4) words. Mahabat Khan delivered the king to the charge of the Rajputs.

Noor Jehan who had crossed (the river),¹ was greatly enraged and restless when she heard this news. At last, it was determined after consultation that they should attack Mahabat Khan for the release of the sovereign. Though it was hard to cross the stream, as the Rajputs stood in the front, yet in order to encourage the troops Noor Jehan first drove her elephant into the current, and emptied four quivers of arrows. Four of her elephant-drivers were killed, and her daughter was also wounded in the arm. The

(1) *lit.* did the boldness.

(2) *lit.* held their breath or were struck dumb.

(3) *lit.* who are thirsty of the blood of your servant.

(4) *lit.* words mingled with kindness.

Rajputs successively attacked the royal parties (*lit.* army) as they reached the shore and defeated them. At length a large body headed by the gallant Amirs came from all sides, and attacked the rear of Mahabat Khan. Though this body penetrated nearly to the emperor's tent, and the arrows were pouring in, the king was covered with shields and was therefore secure. But Mahabat Khan finally gained a victory. Noor Jehan fled towards Lahore. But the king wrote a letter and called her to the camp. Mahabat Khan resolved to put Noor Jehan to death; and even made the king sign her death-warrant forcibly. But the artful princess said, "I shall be killed now, let me have an interview with my lord." Mahabat Khan granted permission on condition that the interview should take place in his own presence. Accordingly she entered the king's tent and stood before her husband in silence. Jehangir burst into tears looking at her beauty, elegance, and grief, and being helpless, entreated Mahabat Khan to save his wife's life. Mahabat Khan ultimately did save her life. He now carried the sovereign into Cabul, treated him with the highest respect, and maintained the full pomp of his court.

At length having obtained indemnity (1), he resigned all his power. The king had power as before. But he had not committed such a fault that rest (2) might be allotted to him. The emperor Jehangir, indeed, was of such a disposition that he would have forgiven, and even forgotten, his offence, but the resentment that rankled in the mind of Noor Jehan, could not be removed without Mahabat Khan being murdered. Mahabat Khan fled, and Noor Jehan immediately seized all his property, and set a price upon his head (3). A search

(1) *lit.* having his fault pardoned.

(2) *lit.* to sit in comfort.

(3) *lit.* proclaimed that whoever would cut and bring his head, would get a handsome reward from Government.

was made for him through all the provinces. Asif Khan, the Prime Minister who was in fact the king, disapproved of the violence and of the questionable (*lit.* improper) measures which she led the emperor to do but he was helpless. One evening after dusk, Asif Khan's servants informed him that a man in a mean dress besought an audience (1). He felt pity and called him in his presence, when he saw that he was the same Mahabat Khan who had so lately been the ruler (*lit.* master) of India. He took him into a secret cabinet, and acknowledged the violence of his sister, and the folly of Jehangir. Mahabat Khan then suggested that the best plan for the organization of the empire was that Shah Jehan should be raised to the throne. Asif Khan after some consideration concurred in his views and a communication was immediately opened with Shah Jehan; but the execution of this project was suspended (2) for several obstacles. In the meantime an asthmatic complaint (under which the king laboured) was severely aggravated by a residence in Cashmir, and he expired on the 9th November 1627 corresponding to 1036 Higiri, and was interred at Shahdera in Lahore.

Sir Thomas Roe, an envoy of James I, the King of England visited the royal court during the reign of this king. Permission was granted him to establish a factory in Surat. This king was of good disposition, and kind-hearted, but was so fickle-minded that he could not conduct the concerns of such a large kingdom. Sir Thomas Roe says that it would have been better had this king been ill-tempered. He liked *Sufis* and transported fakirs more than others, and had constant (*lit.* warm) company with them.

(1) *lit.* wishes to represent something.

(2) *lit.* could not be revealed; could not come to light.

SHAH JEHAN PADSHAH.

Jehangir son of Akbar left two sons, Shah Jehan and Shahr-yar. Though Jehangir had at the time of his death left a will at the instigation of Noor Jehan that Shahr-yar who was betrothed to Noor Jehan's daughter (and this girl was by Sher Afgan Khan) should inherit the crown and throne, yet Mahabat Khan and Asif Khan the Prime Minister (though he was brother of Noor Khan) thinking that Shahr-yar had no right, took measures to raise Shah Jehan to the throne, and before Shah Jehan could arrive (as he was in the Deccan) Shahr-yar was defeated, taken prisoner, and deprived of sight (1). When Shah Jehan ascended the throne, he adopted the most dreadful (*lit.* bad) expedients to secure the government for himself. That is, he put to death first his brother and his children, and also all males in the Timur family; he did not leave alive even children, killed them all having a diligent search made for them (*lit.* picking them).

With all this care, a person appeared as competitor for the empire, *i. e.* one named Lodhi who declared himself to be descended from an Afghan Dynasty. When Shah Jehan was creating a disturbance in the Deccan, Jehangir sent this Amir to oppose him. Hearing of the death of Jehangir, he obstructed the installation of Shah Jehan, who sent word to him that it would be to his good if he submitted. He acceded to this. He was granted the province of Malwa. Subsequently on a mandate from Shah Jehan, he repaired to the capital, and visited the court. He did not receive the same respect as before (2) but on the other hand he found the king's officials planning to capture him. Seeing this his son Azmat

(1) *lit.* was blinded.

(2) *lit.* he did not find the previous respect as usual.

Khan drew his sword in the court, and Lodhi hastened to his own house. There were one hundred men with him. All of them were enclosed in that house. As he was enclosed in the midst of enemies and his situation was desperate (1), he was agitated with the most perplexing emotions (2). In the mean time a scream was heard from the apartment of the females. Lodhi immediately rushed in and saw all the women weltering in blood. It was found that these women for the sake of their modesty and honour lest they should fall into the hands of the enemy and be captivated, plunged the dagger into their stomachs. At this sight Lodhi's mind worked up to almost phrensy (3). In a word, he sprang on horse back with his two sons left his house with drums sounding and called aloud, "I give notice to the tyrannical sovereign with the sound of these drums that I depart but I shall return again and imperil his life." Though a pursuit was immediately commenced, he did not allow the troops to approach him; but alas, the stream of the Chambal then overflowing (its banks) in consequence of the rainy weather obstructed his way. Yet he was bold enough to ride his horse into the river as soon as the troops came near him, and crossed the river, though his favorite son and his followers were lost. He pushed onward to the Deccan and raised the standard of rebellion, and besides collecting his own adherents caused the Governor of Golconda and Daryapoor to rebel against the Emperor, as they were much displeased with Shah Jehan.

Shah Jehan was so alarmed that he could think of no remedy except going to war. As he had little reliance upon the whole of his Army, he sent detached corps under Iradat

(1) *lit.* he faced death.

(2) *lit.* all sorts of thoughts crossed his mind. The word *khial* in this sentence is wrong. It should be *dil*.

(3) *lit.* was as it were mad.

Khan and other generals to attack (1) the rebels at different points. But these forces could not vanquish Lodhi and were all defeated. Shah Jehan at length appointed Asif Khan Commander-in-chief of all the forces. As soon as the enemies heard the name of Asif Khan, they dispersed, but Lodhi continued to fight determined to try his fortune, and was at last defeated. The king of Goleunda submitted, and as it was also stipulated to deliver up Lodhi, he withdrew from his territory. Though Shah Jehan had shut against him all the passes (leading into Hindustan), yet that brave chief with his comrades found his way to Malwa. The Emperor immediately directed (*lit.* appointed) Abdulla to pursue him with ten thousand horse. Lodhi was greatly weakened, as he happened to encounter attacks in his way. At length he found a powerful body pressed close behind, while his eldest son had fallen, and only thirty men were left with him, and they too were hemmed in, then he attacked the enemy. Suddenly a ball so pierced (*lit.* hit) his breast that he could not stand it and his followers also fell with him in the same field.

Mahabat Khan, the Commander-in-chief, and Asif Khan, the Prime Minister were counsellors in the court of Shah Jehan. Sometimes with their consultation he not only refrained (2) from injustice and oppression, but also performed many good deeds. As for instance he spared the life of the Raja of Bendelkhand, and also restored him to his kingdom. Though this king was not bigoted in his religion of Islam, he was much provoked at first by the absurdities of the Hindu (*worship*), and persecuted them severely. Seeing that the Hindus would not desist from the worship of their idols and their absurd ritual, he was compelled to treat the Musalmans and Hindus alike, and never gave trouble to any of them again. In his days the Indian empire became very extensive.

(1) *lit.* to punish.

(2) *lit.* drew his hand away.

He also sent expeditions against Qandahar and Balakh. Though he could not achieve success there in consequence of the rigorous rule of the Shah Abbas, the rajas and nawabs of the Deccan were reduced to more subjection than before.

The prince Shah Jehan built most splendid buildings in India. He called Dehli Shahjehanabad, and made it his residence. He erected such an excellent fort of red granite, that Bishop Heber says that he never saw a nobler one in his life. The Juma Musjid which he built in the city is very magnificent. There is nowhere a mosque in India equal to it. The mausoleum Taj Mahal which the king raised in Agra for his favourite queen surpasses all his erections. It is built of marble, inlaid with precious stones and forms a quadrangle of a hundred and ninety yards. The diameter of the dome is twenty three yards. It is surrounded by a very pleasant garden. Seventy five lacs of rupees have been spent in the construction of the edifice.

The reign of Shah Jehan flowed on for twenty years in peace. When Asif Khan and Mahabat Khan most important members of his empire died, the king had to apply himself more closely to public business. He satisfied all classes with him. He had four sons fortunate and accomplished (1). Perfect cordiality reigned between them and him. He placed them all in conspicuous situations. But when they grew to manhood, great enmity arose among them, as each of them claimed the throne. Dara Shikoh the eldest, was the favorite of the monarch, and always remained with him, and for him the succession was destined. Though this boy was amiable, was a friend of learning and shunned licentious indulgence, but was not far-seeing. He was very hasty (2). The second

(1) *lit.* capable of governing.

(2) *lit.* there was great haste in his temper.

son Shuja Abbas was mild and brave. He ruled over Bengal. The third Mirza Murad was magnificent, daring, and delighting in war. This prince ruled over Gujrat.

But the fourth son had a character different from that of his brothers and even his father. The name of this prince was Aurangzebe. He was of mild temper but indifferent, and though enlightened and cautious, he was crafty and intriguing (1) at the same time. He was an expert (*lit.* master) in dissembling (2). Though he was sagacious and intelligent but was false-hearted. He was always in contemplation to reconcile foes and make friends (3). With all these he was brave, skilled in military tactics, beautiful and handsome, treated the nobles and the courtiers with kindness and courtesy. His speech was pleasant and eloquent. But there was such a degree of show in every thing he did that even his religious actions have been looked upon as affected, and though he made religion an instrument in carrying out his policy, he was indeed truly religious and also big ted. He even once pretended to retire from the world. He so tenaciously adhered to his religion throughout life that he sometimes stuck to his religious beliefs even in such matters as were exceedingly repugnant to his interest. He devoted himself to prayers and the reading of the Quran and discussed religion. He was modest in temper. His wont was patience under provocation and resignation in distress. The greatest indication of his religious fervour was that he always heartily endeavoured to put down idolatry and paganism and to propagate his own religion. Nevertheless he was so avaricious and greedy that at times he had no regard of religion or manners in attaining his object. As he commanded for a long time the troops in the Deccan, he had acquired more experience and military skill (4) than any of his brothers.

(1) *lit.* was busy in breaking and joining.

(2) *lit.* He was something inward and quite another outward.

(3) *lit.* that the enemies might be reconciled and friends be created or made.

(4) *lit.* was better acquainted with rules in the art of soldiering.

In the mean time Shah Jehan was taken so ill that he lay insensible (1) during several days. Immediately on the attack of the disease Dara Shikoh by direction of his father became king, and carried on the affairs of government. He behaved with his brothers in a manner which clearly showed jealousy and malice, as he gave peremptory orders that no one should send any letter or news to his brothers and sent into exile all the chiefs who were attached to their interest (*lit.* friendly). By these actions (*lit.* movements) the flame of rancour was still more kindled in the bosom of his brothers who were already offended. There was no ground now left to delay. Notwithstanding every precaution (*lit.* arrangement) and obstruction they regularly obtained information of their father's illness and even had suspicion of his being already dead. They entered upon (*lit.* assumed) a line of conduct which only showed that they protected their own lives. Mirza Shuja who was in Bengal put his troops in motion and marched to the capital; and soon after Mirza Murad informed Aurangzebe from Gujrat of all facts (2) and suggested (*lit.* sent word) to him that they both should unite and attack Dara Shikoh. Aurangzebe concurred in these views.

Mean time Shah Jehan obtained a complete recovery. and Dara, in the most dutiful manner, drew back his hands from state affairs and gave over charge of government to his father. It was written to Mirza Shuja that as he led troops in anticipation of the Emperor's death, it was now necessary for him to withdraw, but as he had great avarice and ambition for government and conquest, he treated this intelligence as discreditable, and even treated as forgeries the letters which the sovereign wrote to him with his own hands. So Mirza Sulaiman, son of Dara Shikoh met him on the banks of the

(1) *lit.* without sense or movement.

(2) *lit.* the whole truth of the situation.

Ganges, and defeated him. He fled and shut himself up (*lit.* fortified) in the fortress of Monghir. Sulaiman's troops besieged the fort. Another battle thus took place in the south : Aurangzebe collected a force and hastened as invited by Mirza Murad, but he wrote to him such words which made him confident that Aurangzebe would be obedient to him. He wrote thus, "I consider you as alone fitted for the throne of Hindustan, and the people are also satisfied with your being king, I would aid you. My own heart felt wish is that I should sit in some corner and devote my life to religious contemplation." Murad was deceived by this writing. The two princes marched with their armies, met on the banks of the Narbada, and crossing the river totally defeated the Rajput chief Jaswant Singh who was sent by the Emperor for opposition with a numerous body of cavalry.

Shah Jehan was deeply dismayed and perplexed to hear this event, for he knew well that finally some calamity would befall him. Thinking this, he resolved to side with Dara, and to take the field along with him, but unfortunately for Dara he held back. Orders were issued to Sulaiman son of Dara to grant terms to Shuja and to attack the more dangerous enemy, and Dara was ordered not to think of opposing the enemy till Sulaiman came to him. Accordingly Dara Shikoh lay encamped with an army consisting of one lac sawars on the banks of the Chambal which easily commanded the approach to Agra and covered his camp with entrenchments. When Aurangzebe and Murad advanced they felt considerable embarrassment on seeing the Emperor's force (thus posted). Murad proposed to force the lines, but Aurangzebe considered this undertaking far from caution and prudence. He came to know that there was a pass through the mountains leading direct to Agra, and so leaving the camp on the spot he immediately marched upon Agra. There was no alternative now left to Mirza Shuja other than abandoning the capital or

giving battle, and his ardent spirit impelled him to prefer the latter. In fine, there was an engagement, and the whole of the army on both sides having fled, there were a hundred horsemen under Aurangzebe, and a thousand under Dara. Aurangzebe then gave up all hope. Accidentally, by the advice of a disloyal Amir, Dara came down from his elephant, and mounted his horse. His troops were struck with dismay. So the whole army dispersed. Dara's troops took to flight, and were defeated. The following are its details. The army of the two princes consisted of two divisions. Mirza Murad commanded one division, and Aurangzebe, the other. Dara attacked the division commanded by Murad with such impetuosity and violence that his line was broken, he himself was wounded and his life was in danger. Aurangzebe was so clever that in the mean time, after a very obstinate struggle he put to flight the force which he confronted him and then came to the aid of the other wing, and gained a victory.

The confederate armies (*lit.* the armies of both princes) advanced upon Agra. And as Murad was wounded, Aurangzebe was fortunate enough to assume command of the whole army. He first sent an emissary and won over Sulaiman Shikho to his side. His next anxiety was to obtain possession of his father's (person). But this measure seemed to him very delicate and difficult, as the fort (in which Shah Jehan resided) was fortified (*lit.* strong), and people would have been greatly displeased (1) with him on hearing the news that he took the emperor prisoner, and great disorder would have prevailed, and Shah Jehan was not so (foolish) to be deceived by him. However determining to take possession of his father by a stratagem, he sent a messenger to the emperor. He assured him and expressed affection and dutifulness. Shah Jehan understood that it was all deceit and asked why he did not come up

(1) *lit.* would have turned away from him.

here if he had no treachery in his mind and was a dutiful son. On hearing this Aurangzebe sent his son Muhammad. He went and saw that sepoy and horsemen stood in ambush ready to arrest Aurangzebe. So Muhammad said that he felt suspicious by the troops collecting there, and that his father would come up if there were no troops. The emperor gave orders to the troops to retire. Muhammad Mirza thus took possession of the fort of Agra. Shah Jehan begged very hard but it was to no purpose.

Aurangzebe had now only Mirza Murad to dispose of. It happened thus: He sent word to him that he wished to entertain him one night. Mirza Murad came gladly. Aurangzebe arranged for a good dance, music, and other amusements and made splendid preparations for entertainment. When Mirza Murad was beside himself, and after reveling in luxury fell asleep on the spot, he was bound by order of Aurangzebe who ordered him to be put to death if he offered the least resistance in submitting to him (1). In short, he too was imprisoned. He could do nothing now.

As Aurangzebe was very learned and pious, and had professed to retire from the world and to live in seclusion and to be disgusted with worldly pleasures, and had proclaimed his intention to go on a pilgrimage to Mecca, now finding it inconsistent with these professions (viz. qualities) to claim all of a sudden to be Emperor, he made people urge upon him that he should renounce his resolution for a pilgrimage in order to do justice to the creatures of God and to show mercy to the subjects, and that he should assume (the reins of) government. And so it was done, and after some refusal he prepared to fulfil his heart-felt desire and ascended the throne. Although he kept his father in confinement all his life but he always respected him.

(1) i.e. if he failed in the least to submit.

AN ACCOUNT OF THE EMPEROR AURANGZEBE AND THE DECLINE OF THE MOGHAL RULE

Aurangzebe who was entitled Alamgir, ascended the throne of India in 1658. But he considered that his government could not be secure while his brothers Dara and Shuja lived (1), as Shah Jehan himself had seated Dara on the throne and his brilliant qualities were such that the subjects were much disposed towards him, and therefore Aurangzebe directed his efforts first towards his eradication. Dara withdrew to Lahore, collected there a host more numerous than that of his adversary, but owing to the reason that his force consisted of new levies while Aurangzebe's forces were veteran, he did not consider it expedient to oppose the enemy and retired beyond the Indus, and encountered great hardship in the journey. His ranks gradually melted away (*lit.* decreased) till a very small body of faithful adherents remained with him.

Meanwhile Aurangzebe received intelligence that Mirza Shuja his second brother was advancing from Bengal with an army for opposition. So he had to give up Dara's pursuit and to march to Bengal. He found him strongly posted near Allahabad. Jaswant Singh Rajput who had joined Aurangzebe on his way, separated from him, and even attacked his rear. Great hardship befell Aurangzebe. There was opposition from the enemy in the front, and another unexpected enemy sprang in the rear. The Emperor was then confounded but he firmly sat on his elephant with bravery. In this engagement one of Aurangzebe's chiefs advanced, and wounded the elephant of Shuja. An Amir from the opposite party drove forward his elephant and coming near Aurangzebe's elephant gave him such a shock that the Emperor's elephant

(1) *lit.* till such time as Dara and Shuja's name and mark was not effaced from the page of existence or the face of the earth.

fell on its knees. The Emperor being perplexed was about to alight from his elephant when a chief named Mir Jumla who was honoured with the office of Vazier called out, "Do not descend from the elephant. Your descending from the elephant now is, as it were, descending from the throne." Aurangzebe took some courage from hearing this, and ordered the feet of the elephant to be chained to the spot. But Shuja committed the same error which Dara committed, and which even Aurangzebe was very nigh committing (1). That is, he alighted from his elephant and mounted a horse. The troops seeing an empty Houda (2) lost courage and began to flee. The field fell into the hands of Aurangzebe. Shuja fled to Bengal and shut himself up in the fort of Monghir.

In the mean time intelligence reached that Dara had again crossed the Indus, and traversing the desert and undergoing labour and the hardship of the hot weather, and performing a difficult journey, he reached Gujrat; that he made friends with the Governor of Gujrat whose daughter was betrothed to Murad, and having raised a considerable army advanced into Rajputana, and in the neighbourhood of Ajmere, his capital, had occupied a position of great strength. The emperor therefore gave up the pursuit of Shuja, and hastened thither; was dismayed at seeing his troops encamped on a commanding ground. He at once prepared for battle; wrote insulting (3) letters to Dara so that he might come down in the plain and fight; but he took no notice of them. Aurangzebe then tried another scheme. That was, he caused two chiefs to write a letter to this effect, "We committed a great mistake that we forsook your cause (*lit.* adherence). If you will leave open the gate of the fort at a particular hour, we with our followers will present ourselves before you and obey orders

(1) *lit.* escaped when about doing.

(2) an open seat on an elephant.

(3) *lit.* harsh.

you will give us." Although old and prudent counsellors (*lit.* people) advised that it seemed treacherous, but Dara could not understand it from his imprudence. On the contrary, it got into his head (1) that there would be an accession to his force by these chiefs coming over. Accordingly, he opened the gate at the appointed hour; the chiefs entered, and the whole imperial army followed them. He then came to know that it was (all) deceit. He still fought very gallantly and bravely, but was not successful in the end, and fled to Gujrat with a few followers hoping there to find an asylum.

But the governor of Gujrat gave him no refuge. The Mahrattas who were his remaining troops plundered all his goods. Dara now undertook a march towards the desert without provisions, and had to suffer greater troubles than what the king Humayon encountered. At last he reached Tatta at the head of a few followers. From thence, if he wished, he might have pushed on into Persia, where he would have been well received; but at this crisis, Nadera Banu his favorite wife was at the point of death (2). He could not endure her separation in a critical state. The seat of government of the chief Jehan Khan was close to the village. He wished that he (Jehan Khan) should shew him some manner of hospitality. This was a violent and bloody chief; Shah Jehan had twice condemned him to death, and his life was saved both the times at Dara's intercession. From this his service (3) he expected that he would treat him kindly. But instead of it, the ungrateful (4) chief pursued him. When Dara taking leave of his wife, was about to depart to some place, a body of troops surrounded, captured and delivered him to

(1) *lit.* it occupied his brain or mind.

(2) *lit.* with life on lips.

(3) The wording of the text is not appropriate here. It, if translated literally, stands thus, "On this expectation he believed."

(4) *lit.* one who kills his benefactor.

Khan-i-Jehan. He brought Dara to Dehli with great disrespect and hardship, and handing him over to Aurangzebe, went to Lahore. Some one killed Khan-i-Jehan on his way. The king appointed some assassins, and gave orders that they should cut Dara's head at night and so it was done.

Now only one brother Mirza Shuja remained a thorn in the eyes of the emperor, and he had apprehensions only from him, as he had gained time and rallied a strong force. So the emperor despatched his son Prince Muhammad Sultan accompanied by his Vazier Meer Jumla against Shuja. An extraordinary incident took place there. Mirza Muhammad Sultan had in youth fallen in love with the daughter of his uncle Mirza Muhammad Shuja and though in the tumult of events that took place between his father and his uncle, his love had abated, but when that girl wrote a letter to Mirza Muhammad Sultan in recommendation of her father, the flame of love was again kindled by reading that letter, and he therefore immediately joined his uncle. Shuja received him with marked respect, and gave him his daughter in marriage, and after the ceremonies of marriage and rejoicings were over, both offered (*lit* engaged in) battle. As Mirza Muhammad Sultan expected that all Aurangzebe's army would join him on seeing him, he stood in the foremost line, and when he saw the enemy's cavalry bear down upon him, he vainly imagined that they came to join him. But when they made a fierce onset, he was then undeceived (*lit.* his eyes were opened.) Both the nephew and uncle fought with great valour; but as the troops of Bengal were effeminate, and that of Meer Jumla veteran, Meer Jumla won the field (1). The prince Mirza Muhammad Sultan was now greatly dismayed and thought that he would not be able to escape the arts of his father. At this juncture, Aurangzebe wrote a letter to

(1) *lit.* the field came into the hand of Meer Jumla.

as if it was an answer to one from him, and it purported that he should give up his father-in-law's alliance and he so sent it that it should fall into the hands of Shuja. And so it happened. Shuja when he read that epistle, conceived suspicions that he had joined his father. Though he made avowals of truth and fidelity, but Shuja had such suspicions as was impossible to remove them. That was the very object of Aurangzebe in writing that letter, and it was attained, as Mirza Shuja gave orders that he (Muhammad) and his wife must depart from Bengal.

There appeared to Mirza Muhammad Sultan no place of safety now, as all India was under the sway of his father Aurangzebe (1). He was compelled to throw himself upon the mercy of his father (2). He (Aurangzebe) immediately arrested him, and imprisoned him in the fortress of Gwalior, where he died in seven years having suffered great pain and distress. Mirza Shuja fled into Aracan. The raja of that place captured him treacherously and killed him and his family.

Shah Jehan survived in prison for eight years the less of empire. But Alamgir treated him even in prison with all respect and delicacy. He even tolerated (*lit.* endured) his harsh words. When he received intelligence that his father's end was approaching, he did not venture into his presence, and therefore sent his son Shah Alam. He was however dead before he arrived. Shah Jehan's death took place in 1666.

The raja of Srinagar under orders from Aurangzebe captured Sulaiman Shikoh who was son of Dara Shikoh and nephew of Aurangzebe, and wandered in the Himalaya mountains to save his life, and sent him to Dehli on the 3rd January 1661 corresponding to 11th Jamadi-ul-Awal 1071

(1) as there was his father's reign throughout India.

(2) *lit.* he turned towards his father.

Hijiri. He was then seated on an elephant and taken round the City for exposure. He was afterwards led before the emperor. His fetters were knocked off his legs but the handcuffs were kept up. The courtiers wept on seeing him in this condition, and even Aurangzebe put on (*lit. made*) a painful appearance. Sulaiman Shikoh submitted that he preferred to be killed at once to the pain and trouble he was put to by his being made to take medicines uselessly every day. The emperor replied in a low tone, "No, you will be well treated." But Sulaiman Shikoh and his brother Sip-har Shikoh and the younger son of Mirza Murad, all expired in Gwalior in a short time before the promise was fulfilled, and the emperor's son Sultan Muhanmad who was imprisoned in the same jail lived several years and was at last ordered to be released.

It so happened with Mirza Murad that a few months after Sulaiman Shikoh was put in jail, he planned to escape by hanging a rope down the fort-wall. A Hindu woman lived under the wall. He had obtained her permission to alight down there. When he got down throwing a rope ladder, she so shouted that the guards received notice. They learnt that he tried to escape. On receiving this intelligence Aurangzebe thought that he would be in great danger as long as Murad was alive. So he put him in jail again, and looked for a child whose father Mirza Murad had killed when he was governor of Gujrat. He tutored the boy to prefer a complaint of murder against Murad, and so it was done. And after enquiring into the case, he passed a sentence of death, and calling Murad before him, had him beheaded. There was no apprehension now left to the king. Having murdered all his brothers and nephews as his father Shah Jehan did, he became the sole ruler.

In the reign of this emperor there was once a misunderstanding with Shah Abbas, the king of Persia. It arose

from the error of a secretary (1) who by oversight addressed a letter thus, "This letter from the emperor of the world to be delivered to the master of Persia." Shah Abbas was enraged on seeing it, and instantly prepared for war. Though Aurangzebe suffered utmost anxiety from this, yet he acted with firmness, and greatly conciliated his Amirs and nobles, and gave them promises. But in the meantime Shah Abbas died a natural death (2). Shah Safi his grandson sat on the throne in his place. He found his kingdom in disorder and therefore was not inclined to invade foreign territory, and there was subsequently peace between the two parties.

In the reign of this emperor a woman named Bistamia having by her bounty and good manners, collected a force of 20,000 men from the Miwar Territory, which included ascetics, faqirs, Jogis, and munis (3) marched against the emperor and made her way victoriously to Agra. It was reported that she prepared such a mess that when she fed her troops on it, they were rendered invisible at the time of battle, and that she was a witch. The troops of Aurangzebe were therefore struck with awe (4). Though Aurangzebe explained to his troops, but the superstition could not be dispelled from their hearts. He therefore had some sacred sentences (*lit.* charms) written on paper and caused them to be hung on flags. He assured his men that her charm would have no effect on them. Their fears being thus removed, his troops overcame the enemy and put them all to the sword.

There was also an insurrection in Cabul in the reign of this monarch. But he soon put it down wisely, though he could not have that territory in his possession. He was very

(1) *lit.* Its cause was the error of the head clerk.

(2) *lit.* died by God's destiny.

(3) Jatis, Jogis, and munis form each a class of Hindu devotees.

(4) *lit.* awe overcast them.

anxious to subjugate Golconda and Bijapoor. Though the previous monarchs and even Aurangzebe had several times conquered these territories and broken their force, they still retained considerable power. These expeditions were postponed in consequence of various dissensions and occurrences. In the year 1682 *i. e.* the twenty-second of Aurangzebe, he sent the imperial force divided into three parties for the capture of the Deccan. Shah Alam, the heir-apparent first laid siege to Golconda. Subsequently the king himself marched against Bijapoor with all his forces. At length on account of famine, the inhabitants there yielded after many capitulations and assurances. Secander Ali Shah, the last of the line of princes there, was taken prisoner. The emperor then led troops against Golconda and took it after a siege of seven months and practising treachery and after several battles; he killed the governor of that city Abul Hasan treating him with the utmost indignity and infamy. No powerful monarch was left after him.

Meanwhile a new race began to gain power in India. That is, the Mahrattas became powerful in the reign of this king. This tribe inhabited the mountainous country from Gujrat to Canara. Of these one Sivaji was born of high ambition, and bore great enmity and hatred against Musalmans. The cause of it was that Aurangzebe had begun to convert the Hindus to Islam by the strength of the sword. Hence the Mahrattas and other tribes were his mortal enemies and this was the cause of the weakness of the Moghal empire. There were with Sivaji many mountainous tribes who inhabited the Southern Hills. They used to plunder cities and amass wealth. So the governor of Bijapoor sent Afzal Khan with a brave army to subdue him. Sivaji gave intimation that he had resolved to submit, but wanted to interview him singly. Afzal Khan complied with this. Sivaji kept his armed men in ambush and told them to attack the enemy's troops

as soon as they heard the bugle sound. Leaving behind the 15,000 men whom he brought with him, Afzal Khan repaired alone to the appointed spot. Sivaji also proceeded to the appointed place afraid at heart, circumspect and looking back at every step. On reaching the spot he embraced Afzal Khan and at the same moment, struck him through his belly with a dagger. Afzal Khan drew his sword, and aimed a blow at the head of Sivaji, but as there was a helmet beneath his turban, he escaped and the blow had no effect (1). Sivaji dealt another stab and the said khan was killed (2). When the commander of the army was killed, the troops dispersed. Much booty came to the hands of the Mahrattas by this victory and Sivaji acquired a great name. He committed ravages in the country to a great distance, and even pushed on his inroads to the gates of Bijapoor. The king of Bijapoor sent repeated expeditions against him, but he was not subdued, and at last he occupied the province of Behar, and had the power to maintain a force of 50,000 foot and 7,000 horse. Subsequently the emperor Aurangzebe despatched an army under Shaista Khan; he won several battles. But on one occasion, in consequence of being hemmed in, the son of Shaista Khan was killed, and he had one of his fingers cut off. He was wounded in leaping out at a window. He then solicited his recall; and the military operations against the Mahrattas languished for some time.

Sivaji taking advantage of this, plundered the city of Surat. The Mahratta force quite unexpectedly entered the city, while the English and the Dutch remained within their respective factories. The Mahratta army for three days ranged through the city plundering. Valuable jewels, and other precious commodities valued at a crore of rupees fell into their hands. Aurangzebe was more and more exasperated

(1) *lit.* was empty; failed.

(2) *lit.* the Khan's work was finished.

on hearing this, and sent a formidable army under Raja Nahar to punish Sivaji. He took him (Sivaji) captive to Dehli and pledged that he would be given an honorable reception as usual. But he was taken prisoner here, and then practised deception. That is, he and his son both seated themselves in two baskets, and confectioners took them out keeping sweetmeats on them. Having released himself thus, he reached Muttra, and went from thence to Jagannath, and resumed his depredations as before.

There were two causes of Aurangzebe's delaying to chastise him. One was that this mischief-maker was so wily and over-reaching that he (Aurangzebe) was disgusted with him, and the other was that preparations were being made at the time for an opposition with the king of Persia. Besides, the emperor was occupied with putting down the insurrection at Patna. Owing to these causes finding an opportunity, Sivaji ravaged and ruined all the Western Districts; he again plundered Surat, and though he did not enter the city on a third occasion, he levied a large contribution. Having taken possession of Singarh, which is situated in Behar, he assumed the title of raja, and also caused coins to be struck bearing his name. He weighed himself against gold and gave it to Brahmins, and always distributed alms, which made him a still greater name.

Sivaji then invaded Golconda with twelve thousand horse. The inhabitants of the locality saved the city from plunder by paying him an immense ransom. Sivaji held a kingly durbar in the city, and proclaimed himself the raja of Golconda and garrisoned Jinchi, Vellore, and other stations with his own troops; then conquered all territory as far as Madras and Seringapatam. He then invaded Bombay but could not subdue it. At last he suffered from (*lit.* was involved in) an inflammation in the lungs and died on the 5th April

1680 at the age of 53. Though Aurangzebe exulted to receive tidings of his death but he showed (1) princely magnanimity to speak highly of his bravery and courage.

On the death of Sivaji his elder son Sambhaji seated himself on the *gaddi* or throne, and continued to oppose the Moghals for some time, was at last taken prisoner, and refused to embrace Islam. So he was murdered in 1689. Aurangzebe conquered Arakan and Chitigong, then Bijapoor and Golconda, chastised (2) the Pathans for insurrection, and took possession of territory as far as Sitara, the capital of the Malrattas. But the Mahrattas still advanced and roamed about plundering, and Aurangzebe was greatly harassed by them.

In a word, while returning from the expedition against Bijapoor and the Deccan, Aurangzebe halted at Ahmadnagar. His age at the time was nearly ninety years. Debility (3) overcame him in consequence of chronic diseases (from which he suffered). His two sons Azam Shah entitled Ali jah and Muhammad Kam Baksh the younger were with him at the time. The emperor had called for these sons and kept them in his company for some consultation, but being informed of mutual discord, to avoid dissension he bestowed on Muhammad Kam Baksh the Governorship of Bijapoor and Hyderabad on the 17th Ziqada 1118, and sent Azam Shah to Ojein to suppress the disturbances in the Deccan. It is stated (*lit.* written) in the Sairul Mutakhkhirin that the Emperor gave orders to Kam Baksh to proceed to the Deccan with all possible haste. He sent Azam Shah three days after and directed him not to march any day more than five koss and

(1) *lit.* used.

(2) *lit.* made the Pathans taste revolt.

(3) *lit.* *suf-i-quwa*, literally means the weakness of strength. If the construction is permissible, the word *quwa* must be taken to mean constitution here. No difficulty would have arisen had the author omitted the word *quwa*.

to stop two days at each stage. He died (*lit.* departed) on the 28th of the same month. There was a consternation in the whole camp. Persons of bad livelihood committed (1) depredations, and safety and well being of the subjects was disturbed.

Though the Emperor Aurangzebe was brave, pious, wise, and very experienced in civil, revenue, and military matters, but the strength of his empire deteriorated in his very life time. It is wondered why the government of his empire was not good. The cause obviously seems to be that his policy (*lit.* heart) was not good ; his officers did not perform their duties willingly in consequence of his suspicion. Secret investigation was instituted about officers. One was set to watch over another. Yet the officials of no king ever acted so treacherously with him or performed their duties so badly as the officials of Alamgir did with him. He was very bigoted in religious matters. He had heart-felt enmity and hatred against the Hindus. The result of his bigotry was that the Hindus revolted against him and the decline of the strength of the Moghal empire commenced from this very cause in his reign. If there prevailed any usage in the durbar in which conformity to the religion of the Hindus, was found, it was discontinued. But in spite of religious intolerance there was no superstition in the nature of this emperor. He heartily hated the Hindus, no doubt, but he did not spend much money on mosques and other buildings. He had no faith in religious devotees and hated the assumed reverence of the faqirs and dervishes.

In fine, Zebun Nisa Begam, the daughter of Aurangzebe, sent a messenger with all possible haste to Muhammad Azam Shah immediately on the day of the death of the emperor, informed him of the catastrophe, and wrote to him to

(1) ~~He~~ stretched the hand of depredation.

come up as soon as possible. Hearing the news, Azam Shah repaired to the royal camp immediately. He mourned over the death of Aurangzebe for a few days, and after performing the mourning ceremonies ascended the throne on the tenth Zehaj, the festival day (1), and began to accommodate with, and please, his army and subjects. He took possession of the treasury that was in the camp. He ordered the Amirs to attend (*lit.* obtain entrance to) a general durbar, and shewed attention to each according to his rank. Asif-ud-dowlah Asad Khan Bahadur was appointed (2) to the office of Minister as before, and his son Zulfaqr Khan continued as before to be the commander-in-chief.

Muhammad Muazzam entitled Bahadur Shah who was elder than Azam Shah, was at the time in Cabul on the confines of Persia. Muhammad Moizzuddin Jehandar Shah, the eldest son of Bahadur Shah was in Multan appointed as governor. Azim-ush-shan, the second son of Bahadur Shah was the governor of Bengal. Hearing of the serious illness of Alamgir, Sultan Muazzam marched towards Agra from Cabul, and his elder son Azimush-Shan from Bengal. When Sultan Muazzam Bahadur Shah heard on his way that the emperor was dead, he ascended the throne on the spot on Tuesday the 1st Moharram 1119 Hijiri, and wrote to Muhammad Azam that as the Deccan was an extensive territory, it was advisable for him that he should be content with it according to the will of their father, and make over the Indian empire to him, that peace was better than war, and there seemed to be innumerable advantages in peace. As Azam Shah did not at all mind his brother, he answered only this much, "There cannot be two kings in one country."

(1) *Id-i-Qurban*, a festival observed on the 10th Zehaj when animals are sacrificed not in commemoration of Abraham's offering up his son as some erroneously suppose. We only follow the example of our Prophet in sacrificing on that day as a piece of charity.

(2) *mamur* is the proper word ; *ma'mur* meaning populous is absurd here.

Hearing this Muazzam Shah marched against his brother. Muhammad Moizzuddin, the governor of Multan came to his father at Lahore with a strong force and abundant materials for war. Joining together, they both went from there to Agra. Azim-ush-Shan as well came from Bengal with a strong army, treasure, and military stores, and arrived at Agra. It is proved from some accounts (*lit.* histories) that he took with him 8 crores of rupees, and acquired on his way more than a crore. He captured and captivated Mukhtar Khan, the governor of Agra who was the father-in-law of the prince Bedar Bakht and a friend of Azam Shah; and took possession of all wealth and state resources which were at Agra in abundance, but the fort did not fall into his hands for the reason that the officer-in-charge of the fort pleaded that Alamgir's three sons were heirs to the empire; none of them had, till then, ascended the throne, the fort would go to the one who would ascend it and just then he could not make over the fort to any one. As Azimush Shan had to put right other matters besides taking the fort, he did not pay attention to this violation of promise. His father Muazzam Shah was much elated at seeing the treasury, as his troops were hard up for deficiency of funds and necessary expenses. Heartily thanking God, he met the wants of his troops with satisfaction.

Azam Shah hearing of the arrival of Bahadur Shah at Agra, marched from his place with the intention of opposing him. He first came to Gwalior, and taking Asad Khan and other chiefs with him, came to Dhaulpoor. Hearing of his departure to Dhaulpoor, Bahadur Shah marched against him in person, and intended to encamp near Jaju. Even tents could not as yet be pitched when Bedar Bakht, son of Azam Shah attacked him together with some noted chiefs such as Zulfagar Khan, &c. The Deccanis who were with him began to plunder, and set fire to the tents. People informed

Āzimush-Shan son of Bahadur Shah of the encroachment. He also prepared with his troops for opposition and battle. The battle then increased in fury (1). Āzimush Shan was very nearly defeated (2). But Bahadur Shah and Jehandar Shah came to his aid in the very nick of time. At last both the sons of Azam Shah died in battle. Azam Shah was very sorry for this sad event (3). He resolved to die in the battle field anyhow. He continued to fight bravely mounted on an elephant with firmness. But as his end was near, and (the star of) his good fortune was on the wane, most of his followers, comrades, and warriors on his side fell, at last a bullet from one of his enemy's troops hit him in the forehead (4), he dropped from his elephant, and died on the spot. Bahadur Shah having gained the victory, looked at the corpse of his brother, and had it interred with extreme sorrow and then ascended the throne undisturbed.

MUHAMMAD MUAZZAM BAHADUR SHAH BADSHAH

From 1707 A. D. to 1712 A. D.

The emperor after having ascended the throne wished that there might be peace and tranquility in his territories, and that no one should tyrannize over another. Accordingly he obtained an agreement from the Rajputs to the effect that they would be subject to the emperor, and would not create any riots or (5) commit ravages in his domain. Though

(1) *lit.* The roil of fighting and blood-shed was heated. *Bazaar* instead of *hangama* would have been idiomatic.

(2) *lit.* It was near that there be defeat on the side of Āzim-ush Shan.

(3) *lit.* the world grew dark in his eyes.

(4) *Hathi* is a misprint in the text for *matha*.

(5) Note that the conjunction *aur* is used here to mean *or*

this subjection was merely in name, yet he saved several very fertile provinces from plunder and devastation by the Mahrattas. He also agreed in writing to pay *chouth* i. e. agreed to give one-fourth receipts of his land revenue so that the ryots might be in security and enjoy relief from the oppression and havoc by the Mahrattas. On another occasion, this emperor shewed also that he had complete proficiency in military tactics and was not incapable of making war. He displayed this ability against the Sikhs.

The (first) appearance of the Sikh nation was in the reign of Baber, and this new sect became known at the time. Its founder, Guru Nanak was an amiable and intelligent man of a mild temper. He planned in his mind that (as) two nations mainly inhabited India—the Musalmans and the Hindus, he should devise a form of worship in which both the nations might take part. Accordingly, he selected from the books of both creeds the doctrines and faiths which were admitted by both, and compiled them into a book of his own, taught the doctrines to his disciples and proved to them the unity of God and the future retribution. He borrowed only the principles acknowledged by both the sects so that no one might differ from him. So many persons from both parties accepted the creed. But as this sect had assumed no power till the reign of Akbar, was like the Hindu faqirs and conducted itself as (peaceable) citizens, no one molested (1) it in his reign. But when Aurangzebe girded his loins for a crusade (against them) and persecuted them, they since became bitter enemies to the Moghal dynasty. Aurangzebe caused Teg Bahadur who was their chief at the time, to be seized and murdered. Guru Gobind Singh, son of Teg Bahadur, devoted his whole life to the vengeance of this murder. His sectaries relinquished their mendicancy and turned into troopers and horsemen,

(1) *lit.*, objected to them,

and became fierce marauders of a daring character. But what merits had they against the veteran soldiers of Aurangzebe. They were routed in a single battle ; the two sons of Gobind Singh were taken and put to death; he himself was sent into exile, and overpowered by sorrow died bereft of reason. But his followers had the spirit to scatter and fight. They lurked for many years amid the Himalaya Mountains when the news of the death of Aurangzebe reached them, and so they had an opportunity to approach the northern provinces. Their leader now was a Sikh named Binda who was a disciple and successor of Guru Gobind Singh and who at last assumed also the name of Guru Gobind Singh. He had occupied Sarhind. When he learned that the emperor Shah Alam was advancing against him, he then fell back upon Daber, which is situated in the Himalayas. Bahadur Shah captured that fort as well. But Binda retreated for life by mountain routes.

Of all the preceding monarchs, Shah Alam was the most amiable and accomplished prince. He was very liberal and always exerted towards the most deserving objects. He was very religious, and deeply versant in theology (1), yet he did not oppress during his reign other religionists from bigotry as other monarchs did. This emperor died in Lahore in 1712,

MOIZZUDDIN JEHANDAR SHAH.

From 1712 to 1713.

After the death of Bahadur Shah, there was a contention among his four sons for the throne. But as Nawab Zulfaqar Khan who was a powerful chief at the time, espoused the cause of the elder son Moizzuddin, he was successful

and the remaining three sons were defeated and killed in battle. Moizzuddin on ascending the throne assumed the title of Jehandar Shah, but he proved himself very incompetent. Sayyid Abdulla and Sayyid Husain who belonged to the Sayyid tribe and were brothers, put up Farrukhsiar, the grandson of Bahadur Shah, to lay claim to the Empire. Farrukhsiar raised the banner of revolt in Bengal and defeated Jehandar Shah and Nawab Zulfaqar Khan, and they both were put to death. Farrukhsiar became the Emperor of India. Jehandar Shah ruled only for one year.

FARRUKHSIAR.

From 1713 to 1718.

The Sayyids acquired great influence during the reign of this king. Sayyid Abdulla and Sayyid Husain who had Farrukhsiar seated on the throne considered him as their vassal, and issued orders throughout the dominions at their pleasure, and discovered no want of vigour (in the conduct of affairs). During the reign of this prince, Sikh Bindu again descended from the mountains to the plain, and committed ravages on the borders of the Indus, when the Imperial troops defeated and put him to death. Other Umras were jealous of the supremacy of Sayyid Abdulla and Sayyid Husain and there spread murmur among them, and all the Umras were offended at the influence of these Sayyids. Even the Emperor himself felt their yoke burdensome and was desirous of submitting no longer to them. But this intention of the Emperor was disclosed to them. They therefore put Farrukhsiar to death. They then seated a great grandson of Aurangzebe on the throne but he died after a reign of five months. They then seated his brother on the throne who reigned only for three months. Subsequently they placed on the throne Roushan Akhtar, a grandson of Bahadur Shah, who was entitled Muhammad Shah.

MUHAMMAD SHAH PADSHAH.

From 1719 to 1748.

This prince paid at first implicit deference and attention to the sayyids as usual, but at length he sought to put them to death. In the mean time there arose a misunderstanding between the two brothers Sayyid Abdulla and Sayyid Husain and Nizām-ul-Mulk, the governor of Malwa. It was arranged that the Emperor and Sayyid Husain should set out together against the refractory governor of Malwa. As a plot for the assassination of Sayyid Husain was however matured, a servant killed him on the way. Sayyid Abdulla hearing of this set up a new monarch and planned for his own safety. But he was defeated and taken prisoner.

Muhammad Shah had not long ruled when his incapacity was disclosed and it became known that he was not fit for government, for his manners and behaviour were so disgusting that his two able ministers Nizām-ul-Mulk and Saadat Ali Khan withdrew from him and became independent rulers. Nizām-ul-Mulk established his government in the Deccan and Saadat Ali Khan in Oudh. Besides, in this crisis, the Mahrattas also raised their head, plundered the country and fought several battles for the Empire. After over-running the provinces of Malwa and Gujrat, they pushed forward to the very gates of Agra. Seeing this, Saadat Ali Khan, the Nawab of Oudh marched down and gave the Mahrattas so great an over-throw, as would have completely broken their power, had not the Emperor prevented him. But the Emperor ordered him not to oppose the Mahrattas as he intended to send his favorite minister with other chiefs for their opposition. On receipt of this order Saadat Ali Khan retired in disgust. The Mahrattas gaining time, made an incursion on Dehli, and returned to Malwa laden with an immense booty. Besides this, they committed havoc at several places in the empire.

Besides this, another great event took place in India, as will appear from the following account (1). When the Safvi dynasty declined in Persia, the Afghans marched into its territory, seized Isphahan the capital of Persia, and killed Shah Hoosain the king of that country, as also his sons. A boy was left in his family named Thahmasp. This boy sought refuge among the pastoral tribe. They warmly espoused his cause. Several of these chiefs became independent governors. One of them was named Nadir. He assumed the title of Thahmasp Quli Khan. Becoming their leader by his efforts and ability, he retook Isphahan from the Afghans, drove them out of the country and became king with the consent of the troops under the title of Nadir Shah.

Nadir invaded the territory of the Afghans themselves and having reduced Cabul and Qandahar approached the frontier of India. One of his countrymen happened to have fled from him and came to Hindustan. Nadir Shah sent an ambassador and demanded that the man should be delivered up. When the ambassador arrived at Jalalabad, the inhabitants there murdered him. Muhammad Shah, the emperor of India, granted no satisfaction for this outrage. Nadir Shah therefore, crossing the Indus, advanced with such rapidity, that he was within four day's march of Dehli before Muhammad Shah was aware of his approach. The latter then hastily mustered his troops, and Nawab Saadat Ali Khan advanced to encounter him, and was totally routed and taken prisoner. Saadat Ali Khan then negotiated a treaty with Nadir Shah that he should return to his country on receipt of (a subsidy of) two crores of rupees. Nadir Shah intended to return, but from the folly of Muhammad Shah, he and Nizam-ul-Mulk put themselves in the grasp of Nadir.

(1) *Id.* an account of which will be disclosed from the following description.

Nadir Shah therefore marched forward, came to Dehli and sitting on the throne made himself emperor. For two days the strictest discipline was observed and there was peace and tranquility; in the course of the second night, a rumour was spread that Nadir Shah was killed. Hearing this news, the Hindus killed a number of his troops. Hearing of this circumstance, he was so furious that he issued orders for a general massacre. He gave this order at night, till mid-day the streets of Dehli streamed with blood (1); after which he gave orders to stop bloodshed. The massacre at once ceased. The order to ransack the city continued in force for thirty-five days. The spoil collected during this space of time was valued at three crores and twenty lacs of rupees, of which nearly half were diamonds and the rest jewels and other precious stones. This was acquired by the Moghal empire in years (2). Nadir had no wish to retain India in his possession. But he thought it advisable to have in his possession Cabul, Qandahar, and other provinces west of the Indus, seated Muhammad Shah anew on the throne, and departed from India in 1739 without leaving behind a soldier from his army. Nadir, eight years after the date of leaving India, was assassinated in Mash-had in Khurasan, and his dominions were divided into several parts.

Ahmed Abdali, an Afghan by birth, one of Nadir's officers, seeing this state of things, hastened home, and reaching there proclaimed himself king of his city. Finding that his country would be in his undisturbed possession and apprehending nothing, he was induced to achieve exploits like Nadir Shah. In 1747 he passed the Indus, plundered the city of Sarhind and defeated the Vazier who came to oppose him. He was also killed in the engagement. Soon after this event, Muhammad Shah emperor died, and Ahmed Shah succeeded him.

(1) *lit.* streams of blood flowed in the streets of Dehli.

(2) *lit.* This was the earning of the Moghal empire for years,

THE EMPEROR AHMAD SHAH.

From 1748 to 1754.

There used to be great confusion and dissension in the court during the reign of this emperor, as there was constant private unpleasantness between Ahmad Shah and his Vazier Safdar Jang. Safdar Jang Vazier having murdered a eunuch (1) whom the emperor liked dearly, he was greatly displeased with the Vazier and removed him from his court with the aid of the chief Amir (2) Ghaziuddin Khan, the grandson of Nizam-ul-Mulk, and gave the post to Ghaziud-uddin who turned out worse than the first Vazier. The emperor therefore planned to remove him as well. But Ghaziuddin, aided by Holkar Malhar Mahratta, obtained possession of Ahmad Shah's person, put out his eyes and raised to the throne a son of Jehandar Shah who is known by the title of Almagir the second.

ALAMGIR II.

From 1754 to 1759.

There was great confusion in the whole empire during the reign of this king. The Afghans invaded the Panjab, and occupied Multan and Lahore. The strength and numbers of the Sikhs augmented in the same direction. The Jats and Rohelas continued their depredations. The Mahrattas also roamed about plundering, and even looted the cities in Rohilkhand. At this time Ghaziuddin determined to re-conquer the Panjab, and seized the person of the Afghan lady whom Ahmad Shah Abdali had entrusted with the government of Lahore.

(1) *Khaja*, a eunuch usually in charge of a seraglio.

(2) *Amir*, the amir of amirs.

Hearing this, Ahmad Shah Abdali led troops into India for the third time, and brought a vast army, and having entered Dehli ransacked and ruined the city in 1756 as (dreadfully) as it was done by Nadir Shah in 1739. Alamgir II besought Ahmad Shah Abdali to appoint some one there as a guardian, so that the Vazier Ghaziuddin might not ill-treat him after his departure. Accordingly he posted a Rohela chief at Dehli for the guardianship of Alamgir, that he might not allow Ghaziuddin to gain power. After the departure of Ahmad Shah Abdali, Ghaziuddin with the aid of the Mahrattas at once seized the emperor and also took possession of the capital, and assassinated the sovereign and threw his body in the Jamna. But it was difficult for him at the time to protect his own life against his enemies, and he could not put down the riots and dissensions all round. He therefore took refuge among the Jats. There was now a contest between the Afghans and the Mahrattas. The latter taking advantage of the absence of their rivals (1) claimed territory, and attempted to become masters of Hindustan. Accordingly obtaining aid from the Sikhs, they overran Dehli, Agra, Multan, and Lahore, and beat and drove the Afghans beyond the Indus.

Hearing this Ahmad Shah Abdali invaded India the fourth time with a formidable army. A severe battle took place between Ahmad Shah Abdali and the Maharttas at Paniput, in which the Mahrattas were defeated. Their 80,000 men were destroyed, and Datta Scindia their general fell on the field. Shuja-ud-dowlah, the governor of Oudh, Hafiz Rahmat Khan, and Donday Khan Rohela, were on the side of the Afghans. The second engagement took place with Holkar near Secandra. He was so completely worsted and suffered such hardships that he himself fled from the field for life with a handful of followers, but most of his troops

(1) i.e. finding that the field was empty and no rival was to be seen,

were killed. The year had not closed when the Mahrattas assembled a force of 1,40,000 men commanded by Seodeo Rai Mahratta, nephew to the Peishwa. That chief being joined by the Vazier and accompanied by the Jats advanced upon Delhi. Ahmad Shah Abdali having forded the Indus opposed the enemy, and though his force was nothing against that of the enemy, but the Mahrattas did not venture to face him in the field, and shut themselves in the intrenchments at Paniput. Ahmad Abdali pursued them but to no purpose. There was subsequently a battle in the open plain, and the Mahratta host was scattered, while 22,000 prisoners, and 50,000 horses with an immense booty fell into the hands of Ahmad Abdali. On the 9th January 1761 Ahmad Shah Abdali left Dehli for his native land, having nominally made emperor the elder son of Alamgir II, Ali Gouhar, entitled Shah Alam, whom Ghazi-uddin placed on the throne in 1759 when he put Alamgir II to death.

SHAH ALAM II.

From 1759 to 1806.

Shah Alam again took possession of Dehli with the aid of the Mahrattas. In a few days a Rohela named Ghulam Qadir had the eyes of the emperor put out. Sindia, the Mahratta chief conquering Dehli, took Shah Alam prisoner, and when Dehli came into the possession of the British in 1803, they granted the king a stipend of one lac of rupees per mensem. From that date, the lives of the princes in this line were safe; the subjects enjoyed peace; the country prospered; the population increased; education spread in India; and roads were made; and the Mahrattas, Jats, Rohelas, and all enemies were crushed. The monthly pension of one lac of rupees was continued without any hitch to the successors of the

Moghal dynasty till the termination of administration by the East India Company and the beginning of government by Her Majesty the Queen Victoria (may her government last long) i. e., till 1857 A. D., Shah Alam sat on the throne in all 45 years as a remembrancer of the preceding monarchs.

AKBAR SHAH II.

From 1806 to 1837.

The name of this prince is Abun Nasr Meinuiddin Akbar Shah. He was the son of Shah Alam II; was born on the night of Wednesday the 7th of Ramzan 1173-H. corresponding to 1759 A. D., and ascended the throne on the death of his father, Shah Alam on Wednesday the 7th Ramzan 1221-H. corresponding to 1806 A. D. He reigned in the Fort 31 years, 9 months, & 21 days, and died on Friday the 28th Jama-dis-Sani 1253-H. corresponding to 1837 A. D. The age of this prince was 79 years, 10 months, and 21 days. On his death he was interred in the Basti of Qutub Sahib in the south of Dehli. The government of the East India Company extended in his reign well nigh to the Panjab frontier, and the civil and criminal administration of justice was entrusted to the British, but the king himself decided the cases of inhabitants within the Fort. He had as before the title of emperor, the royal staff, the royal parasol, the throne, and the Fort.

SIRAJUDDIN ABU ZAFR BAHADUR SHAH.

From 1837 to 1857.

This is the last king of the Timur dynasty, ^{with} whom even the name of this family terminated. He ~~was~~ born in 1189-H. The date of his birth consists in (it is derived

from) the word "Abu Zafr." He was accomplished in poetry. Most of his poems are on the tongues of the people in India. His poems are often sung in nautches (1), and create transport in the frenetical assemblies of Sufis. All the life of this king was spent in the study of books on mysticism, in composing poems, and in luxury. He was also accomplished in music and was an emperor in name like his two predecessors.

The Company had devised several excellent plans to keep up the of name this dynasty. One proposal was that the eldest son in the family should ascend the *Guddi*, and a pension of a lac of rupees per mensem should be regularly continued in addition to the king's (other) income. It was also contemplated that as the king was indebted, his debt should be liquidated by paying him a stipend of Rs. one lac and a quarter, and that the scions of the royal family should be educated. A royal school was about to be established. But Fate underwent a revolution. The British army rebelled and gathered round this monarch in consequence of a dispute which took place with its Officers about cutting the cartridges, a detailed account of which I will give at the end of the Company's Rule. The British laid seige to Dehli. Several battles took place. At last some of the rebellious sepoys were killed, and others fled. The English therefore took the king to Burmah and kept him in imprisonment there. His wife Zinat Mahal and his younger son Mirza Jawan Bakht were also with him. This king died in Rangoon of paralysis in 1279 Hijiri corresponding to the 11th November 1862 and with him the Timur dynasty came to an end. A poet has thus composed the dates of accession and death of this king.

Dates of the installation and death of the king Siraj-ud-din Abu Zafr.

(1) *lit.* assemblies of dancing and singing.

The traveller Siraj-ud-din Abu Zafr on account of whom the cup of Dehli being filled to the brim with the wine of bliss, made splashes, set out for heaven. The date of his installation is "Chiragh-i-Dehli." Accordingly even now an invisible Person (1) told me the date of his departure, to be "*Bujha hai Chiragh-i-Dehli* (2)."

PART II.

This treats of the British Rule.

CHAPTER I.—East India Company's Rule till 1857 A.D.

CHAPTER II.—Termination of the Company's Rule and the administration of Her Majesty the Queen Victoria, the sovereign of London (may her kingdom last long).



CHAPTER I.

Beginning of the British Rule by the
East India Company from 1600 to 1857.

Though many lords have been governors in India, but some of them are such that no memorable event occurred during their administration. So omitting their mention, I give an account of only those remarkable governors-general, which is

(1) *Surush* means an angel; voice of one invisible.

(2) meaning, the lamp of Dehli is put out.

necessary to remember to (form) a chain of history. Their renowned names are as follows :—

- | | |
|--------------------------|---------------------------|
| (1) Warren Hastings, | (8) Lord William Bentinck |
| (2) Lord Cornwallis, | (9) Lord Auckland, |
| (3) Sir John Shore, | (10) Lord Ellenborough, |
| (4) Lord Mornington, | (11) Lord Hardinge, |
| (5) Lord Minto, | (12) Lord Dalhousie, |
| (6) Marquis of Hastings, | (13) Lord Canning, |
| (7) Lord Amherst, | (14) Lord Elgin, |

A few merchants inhabiting England at first obtained, from the Queen Elizabeth who occupied the throne of England in those days, a charter to the effect that they would trade in India for fifteen years, and that no other inhabitant of England should be allowed to trade there. They came to India with the charter in 1600 A. D., and obtained another charter after the lapse of some time. In fine, their transactions continued thus. In 1693, a few other persons also joined together and entreated the king of England that they might also be granted a charter to trade in India. They also obtained a charter. When the second company arrived in India, the rivalry and discord between the two companies was so great that one sought to ruin the other ; but after consideration it was found that by uniting together their business would prosper better, and no enemy would be able to overcome them. So in 1708 both the companies amalgamated into one and were therefore designated "the United East India Company." In 1612, this company established factories at Surat, Ahmadabad, and Bombay with the permission of the emperor Nuruddin Jehangir, son of Akbar. They erected a factory in Madras with the permission of the Raja of Madras, and called it the Fort Saint George. When Charles II, the king of England, married Catherine, the daughter of the King of Portugal in 1663, the king of Por-

tugal gave Charles II the island of Bombay as dowry of his daughter, and he made over the island to the Company. So the East India Company made Bombay the seat of its government. Again in 1698 the East India Company finding (*lit.* with the idea) that it was necessary to acquire some Zamindarship and dominion in the country and also that the Dutch had gained great reputation and credit in Europe for having acquired more possession of land than commerce, purchased the Zamindarship of Calcutta and its suburbs from the Prince Azimush Shan, son of Alamgir, who was the father of the emperor Farrukhsiar, was the governor of Bengal at the time and was in need of money. At this time the English had a factory at Calcutta; the French at Chandernagar; and the Dutch at Jera. These three factories were situated on the banks of the Hugli.

Again in 1715, the company of Traders in India sent an ambassador to Farrukhsiar, Emperor of Dehli with presents and offerings with the object of acquiring imperial favours. In company with this ambassador, a doctor named Hamilton who was skilled in medical science, visited the capital of the emperor of India. Arriving here, he heard that the emperor was seriously ill, and in consequence of his illness, his marriage was postponed that was arranged with the daughter of the raja of Jodhpoor, whom the emperor was very fond of and loved, and the native doctors were unable to cure the emperor's disease. Mr. Hamilton offered to treat him, which was granted with the greatest pleasure. At last the emperor recovered his health, was greatly pleased, and promised (1) to give him for the treatment whatever he asked. Hamilton not caring for his private interests and preferring the good and happiness of his nation, submitted, "Your Majesty, (your) servant simply wishes that the tax

1, (1) *lit.* ordered; commanded.

levied on the merchandize of the company of the English merchants trading in your dominions may be remitted and some land may be granted by your majesty so that they may build houses and keep watch and ward for their safety." This application was at once granted. So the British built a fort in Calcutta and called it "The Fort William" and greatly extended the Zamindarship.

The French were in possession of Pondicherry. Their governor M. Dupleix wished to make Nizam-ul-Mulk, the grandson of Mozaffar Jang, the subadar of the Deccan, and his relative Hyder Ali, the Nawab of the Carnatic. The English found these two opposed (to their interests). Gaining Nasir Jang to their side, they wanted to make him the Nawab of the Company, and to uphold Nawab Muhammad Ali the Nawab of the Carnatic. Hence several battles were fought between the English and the French. Their result was that the French were defeated, and their factories ruined.

When Siraj-ud-dowlah who was avaricious, licentious, and tyrannical, succeeded to the governorship of Bengal after the death of his grandfather Ilawardi Khan, the governor of Bengal, he marched against Calcutta from a greed of treasure. The British had not the power to oppose him, went on board the ships and fled. But Siraj-ud-dowlah captured the 146 persons remaining in the fort, and ordered them to be kept under custody. The Hindus who were the guards, by a misunderstanding packed them like chattels in a dark and dismal chamber where the air had no access, and kept them shut till morning in horror and heat. So 121 of them were found dead in the morning. When this horrible news reached the Englishmen who were in Madras, they sent Colonel Clive and Admiral Watts to conquer Calcutta. Clive reconquered Calcutta, and also took Chandernagar from the French. Peace was concluded with Nawab Siraj-ud-dowlah. But as Clive had not full

confidence in the engagements made by the Nawab Siraj-ud-dowlah he conspired with Meer Jaffer, the brother-in-law of Ilawardi Khan and again led troops against Siraj-ud-dowlah, and gained a victory at the battle of Plassey on the 23rd June 1757. The British now appointed Meer Jaffer the governor of Bengal, but as he was found unfit (to rule), they deposed him, and appointed his son-in-law Qossim Ali Khan the Subadar. Qossim Ali Khan first put in jail Ram Narayan, the subadar of Patna, plundered his house and treasury, and murdered the innocent man.

As the Company's goods were exempt from transit duties, the Englishmen who were the Company's servants paid no duty on their own goods. If ever the employes of the Nawab demanded it from them, they took them prisoners and pommelled them severely. Seeing this state of affairs, the Nawab wrote several letters to Calcutta but received no reply. Hence the Nawab in disgust exempted the country-traders as well from payment of duties. This was unacceptable to the English as it was against their interests (1). They therefore wrote to the Nawab not to exempt the native dealers from duty. The Nawab made no answer. This circumstance led to a war. War soon broke out. The Nawab was defeated and took refuge with Shuja-ud-dowlah, the governor of Oudh. The English again seated Mir Jafar on the throne. In 1765, Nawab Qosim Ali Khan led an army and called in the aid of the Nawab of Oudh and Shah Alam, the King of Dehli. This battle took place at Buxar. The English were victorious, and even Shah Alam (now) came under the British sway.

(1) *lit.* there was loss to them in this.

WARREN HASTINGS,

THE FIRST GOVERNOR-GENERAL OF INDIA

From 1773 to 1782.

This gentleman came to India from England in 1772, being appointed the first governor-general of India. He defeated the Nawab Hyder Ali, the ruler of Mysore; subdued the Mahrattas; and purchased the Zamindarship of Benares from the Nawab of Oudh. The battle of Fatahganj which is 20 miles from the city of Bariely, was fought between the Rohelas and the Nawab of Oudh during his tenure. The company was very weak in his time. He administered for ten years (1).

LORD CORNWALLIS,

THE SECOND GOVERNOR-GENERAL

From 1782 to 1793.

This Governor-General strengthened afresh the friendship and alliance (that existed) between the Nawab Vazier of Oudh, the Nizam of Hyderabad, and the English, and entered into a new treaty with the Nawab of Lucknow. In his time several battles were fought with Tipu Sultan, and at last the English were victorious. He captured Seringapatam the capital of Tipu. Sultan Tipu made peace ceding half of his territories, paying three crores and two lacs of rupees to the English, and giving up his two sons as hostages. He gave some territory also to the Raja Peshwa and Nizam-ul-Mulk who were in alliance with the English. During the tenure of this Governor-General, civil and revenue laws came into existence. He left for England in 1793.

(1) ~~At~~ the hall of governorship was decked with him for 10 years.

SIR JOHN SHORE,

THE THIRD GOVERNOR-GENERAL

From 1793 to 1798.

When Cornwallis the Governor-General left for England, Sir John Shore succeeded him as Governor-General. He kept peace with all the chiefs, Nawabs, and rulers.

LORD MORNINGTON,

THE FOURTH GOVERNOR-GENERAL

From 1798 to 1805.

He is known also as the Marquis of Wellesley. When he was elevated to the office of governorship, Tipu Sultan again raised his head, and creating a disturbance afresh offered opposition to the English. The English Troops defeated him and conquered Seringapatam. Tipu was killed. But the Honorable Company granted some pension (1) to his family, and restored the kingdom of Mysore to the ancient Raja there. A fresh treaty was entered into with the Nawab of Oudh. During his rule, several battles were fought with the Raja Sindiah and Raghoji Bhonslay the raja of Berar. Both the rajas were defeated. During the time of this Governor-General, the English took, from the possession of the Mahrattas, Dehli, Agra, and the province of Orissa in which the temple of Jagannath is situated, and became rulers over them. The whole of the eastern part (of the valley) of the Ganges, and the Western part of Gujrat was included in the area of the Company's

(1) *lit.*, daily allowance.

territories. There was also a battle with the raja Holkar, in which the English were victorious. But after peace the English restored his kingdom to Holkar. In 1805 Lord Lake besieged Bhurtpore. Though he led four expeditions against it, he was not successful even a single time.

LORD CORNWALLIS.

THE FORMER GOVERNOR.

From 1805 to 1807.

In 1805, Lord Cornwallis came to India being again appointed Governor-General. But he died after a short time, and Sir George Barlow was appointed his successor.

LORD MINTO.

THE FIFTH GOVERNOR-GENERAL.

From 1807 to 1813.

Lord Minto came to India in 1807 having been appointed Governor-General. In his time the islands of Mauritius and Java, which were in the possession of the French and the Dutch, were conquered and came into the possession of the Company.

THE MARQUIS OF HASTINGS.

THE SIXTH GOVERNOR-GENERAL OF INDIA.

From 1813 to 1823.

He was appointed Governor-General of India and arrived in Calcutta on the 13th October 1813. There was a

battle with the raja of Nepal in his rule, and part of his territories came under British rule. The Peshwa Baji Rao and the raja of Nagpore both being bent on mischief entered the field against the English. There was a formidable battle with both, and at last both the Rajas were captured and taken prisoners, and their territories were taken possession of by the Honorable Company. The fort of Hatars was taken in the days of this Governor-General. There was also a war with the Pindarees in his tenure, and the tribe was scattered. There was a disturbance in the city of Bariely in consequence of the imposition of a tax for watch and ward. Its originator was Mufti (Judge) Muhammad Avaz. A battle at once took place to quell the disturbance on the 15th April 1816, in consequence of which 2,000 men were killed on both sides. The chiefs of the Raja Holkar prepared to fight but were frustrated, and also lost territory out of their hand. When peace was concluded, the British let Poona and part of the Mahratta country remain (in Holkar's possession) and gave other principalities to the descendants of Sivaji, who were the rulers of Sitara. In place of Appa Sahib, the raja of Nagpoor who fled from confinement, they seated the grandson of the ancient Raja on the *guddi*. By these means most of the districts of India came under British control during the rule of this Governor-General.

LORD AMHERST,

THE SEVENTH GOVERNOR-GENERAL.

From 1823 to 1827.

He was appointed the Governor-General of India in 1823. The Burmese war took place in his time. The cause of it was that the inhabitants of Arakan or the Mugas from

the oppression of the raja of Burma left their native country and migrated into British territory. Hence the raja of Burma and the ruler of Arakan were displeased with the English. The Burmese troops invaded the island of Shahpuri which was in the possession of the Company. The English opposed them as they ought. This engagement took place in 1824. The Company's troops conquered Rangoon and advanced as far as Ava. So the ruler of Burma ceded Asam, Arakan, and Tanasarin Provinces to the Company and gave one lac rupees cash when peace was concluded by the British Government. The fort of Bhurtpoor was taken during the rule of this very Governor-General.

LORD WILLIAM BENTINCK,

THE EIGHTH GOVERNOR-GENERAL.

From, 1827 to 1836.

Lord William Bentinck was the next Governor-General. He totally banished from India a pernicious custom *i. e.* the Satti. The raja of Coorg alone raised his head and was defeated and taken prisoner, and his territory fell into the hands of the English. Then this Governor-General resigned and went to England. Sir Charles Metcalfe was appointed to the Governorship in his place till other arrangements were made. He granted permission to the native news-paper writers to insert in (their) papers any [oppression or mismanagement that might be actually committed by any officer or the Government itself, provided that it was true. The Indian Press has been free since then.

LORD AUCKLAND,
THE NINTH GOVERNOR-GENEAL.

From 1836 to 1842.

On 4th July 1836, Lord Auckland came to India, being appointed Governor-General. In his reign a contest originated with the emperor of China. As it was generally rumoured that the Russians would invade India, and with the object that the rightful party might obtain his right, the Afghan War was commenced. A brief account of this war is given here,

THE AFGHAN WAR.

Fatah Khan Vazier deposed Shah Shuja who was the king of Cabul, and seated his brother Muhammad Shah on the throne, and held in his own hand all the affairs of the Afghan Government. At this time another event took place, that is, the governor of Herat revolted against the king of Persia, and did not even pay the annual tribute. The king of Persia therefore laid siege to Herat. Muhammad Shah, the new monarch of Cabul, hearing that the king of Persia had attacked his brother, sent a host of warriors under the command of Fatah Khan, the Prime Minister against the Persians. The king of Persia was defeated after a severe encounter, and his troops returned to Persia. As Fatah Khan, the Vazier of Cabul was avaricious, greedy, and false-hearted, he entered Herat and captured the king's brother; took possession of all property and treasure, and breaking into the female apartment with the expectation of obtaining a large sum of money, and exposing all the females, made a search for

jewels and precious stones. It severely hurt the feelings of the prince Camran, son of Muhammad Shah, the governor of Cabul, that this senseless Vazier should so disgrace his uncle as was shameful to hear. Finding an opportunity he arrested the imprudent Vazier, had his eyes put out as a punishment for the offence, and killed him after five or six months.

Muhammad Azim Khan who was the elder brother of the murdered Vazier Fatah Khan, was disaffected hearing this news, and resolved to seat Shah Shuja again on the throne. But owing to the reason that Shah Shuja saw one day a friend of Muhammad Azim seated in a palanquin and was displeased with his impertinence, Muhammad Azim was again offended with him, and made up his mind to seat some one else on the throne.

Ayub Shah, the brother of Shah Shuja visited the camp of Azim Shah, and said, "Make me the king of Cabul. I simply want the coin to bear my name and the title and bread to eat. Make me king and rule yourself." As this person was found to his liking, he seated him on the throne. But in 1823, after the death of Muhammad Azim Khan, several battles took place among his sons and brothers. At last they divided the kingdom among themselves. But Herat remained in the possession of Shah Muhammad, and his son Camran continued to be the king there.

Seeing this circumstance Ayub Shah fled from Cabul, and went to Ranjeet Singh who granted him a pension. Seeing this state of affairs, Dost Muhammad Khan, overcame his nephew and became the ruler of Cabul. Sher Wali Khan occupied Qandahar and Sultan Muhammad Khan, Peshawar. The king of Bokhara seized the province of Balakh and Cashmir. Rank mismanagement and disorder prevailed.

As Dost Muhammad Khan was oppressive in the extreme and snatched property or chattels which he found with any one, accusing him (of some offence), the subjects hated him bitterly. Seeing this state of affairs, Ranjeet Singh marched against Peshawar and annexed it to his kingdom. At this period Dost Muhammad Khan thought of invading the Panjab, and Ranjeet Singh determined to oppose him. Dost Muhammad Khan expected aid from the Persians, and the Persians, from the Russians. It was therefore necessary for the British Government to assist Shah Shuja-ul-Mulk who was the real master of the country, and was very much oppressed. The Governor-General therefore mustered an army for an invasion of Cabul. The British Troops reached Qandahar undergoing many hardships, and entered the city without resistance as the chiefs had fled away. Shuja-ul-Mulk was proclaimed the king of Afghanistan in the city; a salute was fired from guns, and after accession, every one presented a nazar (1).

On the 21st July, the British troops approached the Fort of Ghazni. As the siege battery was not with the English troops, they determined to take the Fort by storm. The English stormed the Fort at 3 o'clock in the night. They hung bags of gunpowder to the gates and blew them. On the explosion of the bags, the gates gave way. The British troops entered the Fort. The Afghans fought very bravely, and after great bloodshed, the said Fort which was the most famous and strongest of all the countries in Asia was easily taken.

An expedition was then undertaken against Cabul. On the 6th August, the troops reached Cabul. Dost Muhammad Khan fled into the Hazara mountains belonging to Bokhara leaving his stores &c. At this time Maharaja Ranjit Singh died, and in consequence the Sikh troops that had gone to Cabul, became broken-hearted.

(1) *Nazar* is a propitiatory present,

In a word, after conquering Cabul and Qandahar, and seating Shah Shuja on the throne, the English troops returned to India through the Khyber Pass and Peshawar. The Afghan nation proclaimed that Shah Shuja sold his nation to the English, played false with his country-men, and embraced Christianity relinquishing Islam. Consequently Sayyid Husain the governor of the Fort Kuna wrote to the king an impertinent letter to the effect that he would join the Russians who were about to come in that direction. Looking at this letter, Sir W. Macnaughten who was about to return to India with a division of the army, sent Colonel Richard to chastise the rebel. This force encountered great hardships on its way; rain poured down upon the troops heavily; and it snowed so heavily that the feet of the sepoy were benumbed. The British troops, however, reached the Kuna Fort on the 18th January 1840 having undergone countless troubles, and conquered the fort which was the refuge of the rebel Syed Husain.

Though Dost Muhammad Khan had quite despaired of the government of Cabul, but as all the subjects disliked Shah Shuja-ul-Mulk, he combined with the Musalman chiefs to drive the English out of Afghanistan. The king of Bokhara showed himself to be a greater ally of him than others and wrote to him to come over. His object was to seize the precious stones and jewels that were in Dost Muhammad's family when he came to him. As Dost Muhammad Khan was clever, he went to him all alone. The ruler of Bokhara was therefore greatly displeased with him and took him prisoner. But after a few days Dost Muhammad Khan bribed the guards, escaped from prison and fled to Cabul.

Whilst Dost Muhammad Khan was with the king of Bokhara under confinement, several battles took place between the Beluchis and the English. Though the Eng-

lish were victorious, but thirst and heat had disabled the British troops. In short, Dost Muhammad Khan having escaped from imprisonment and arriving at Cabul, raised an army. Mehrab Khan's son seized the forts which General Willshire had conquered. The Beluch tribe being disaffected all round was bent upon the ruin of the English. The enemy cut off all communication (1). Though several contests took place with petty chiefs who were partisans of Dost Muhammad, but when news was received that the said Khan had mustered a force at Parwan, Colonel Sale marched to the spot with a small force, and a battle ensued in which Dr. Lord and three (other) officers, were killed and several wounded. Though Dost Muhammad Khan had fully made up his mind to run away, but he surrendered to Sir W. Macnaughten in the evening. So the Khan was first sent to Peshawar and thence to Ludiana together with (his) nine wives and other (members of his) family.

The country showed wholesome signs by all means, and order was being restored. Suddenly an insurrection took place at Cabul on the 2nd November 1840. It could not be ascertained what was the cause of this rising. Some say that the Muhammadans rebelled in consequence of a religious difference. Some assert that Shah Zaman was its originator. Some say that Shah Shuja-ul-Mulk himself took part (in it). There was also a rumour that Akbar Khan, the son of Dost Muhammad Khan was the ringleader in this general insurrection. The facts of it are that the rebels killed Sir Alexander Burnes and three other English officers on their way, when they were returning from the durbar of Shuja-ul-Mulk. They then ravaged the shops, and houses of the English officers and the royal treasury. From that time to the end of December the English troops continued to fight

(1) *lit.* the news of coming and going.

with the Pathans, and were often victorious. But when they were put to trouble every way, they determined to surrender to the Afghans. So Sir W. Macnaughten accompanied by four other officers went to Akbar Khan to settle the terms of peace. But Akbar Khan was displeased with what the said gentleman spoke and put him to death. In short, after the terms were negotiated the English troops left for Jalalabad on the 5th January 1841. But the Afghans attacked the English troops so furiously that a return journey was, as it were, an encounter (with the enemy). Under these circumstances the English thinking it advisable to send their wives to the care of Muhammad Akbar Khan in the city of Cabul, committed them to his charge.

When the news of this rising reached General Nott who was in Qandahar, he sent Colonel Maclaren to chastise the rebels. Had this force been able to reach Cabul, it was sure that the English troops would not have suffered such hardships, nor would so many sepoys have been killed. On reaching Ghazni the force had to return to Qandahar in consequence of heavy rains and fall of heavy snow. The Afghans after conquering Cabul and Ghazni, again invaded Qandahar. But General Nott defeated them. The Afghans were defeated in most encounters, but many eminent English Officers were lost in them.

LORD ELLENBOROUGH.

THE TENTH GOVERNOR-GENERAL.

From 1842 to 1844.

The Afghan war had not ended before Lord Ellenborough arrived at Calcutta appointed Governor-General at the end of February 1842. During his time (in April 1842) an-

other disturbance took place in Cabul in which Shah Shuja also was killed. General Nott who was stationed at Qandahar at the time, took and ruined Ghazni, and after a severe battle the English troops returned to India. But Akbar Khan promised to release the ladies who were entrusted to his charge on the condition that the Company should release and send over his father Dost Muhammad Khan to Cabul. As the company was no longer anxious to have anything to do with Afghanistan, it set Dost Muhammad Khan free and gave him permission to go to Cabul. Accordingly he came to Cabul and became king of that place as before, and continued to rule there. Now *i. e.* on the 26th May 1863 corresponding to 7th Zehaj 1279 Hijiri he became ill and died in Herat which he conquered after it had gone out of his possession.

THE SINDH WAR.

When the English invaded Afghanistan, the Amirs of Sindh refused to allow a passage through their country to the English troops that came for aid from the Bombay Presidency and (thus) refused to fulfil the engagements that were entered formerly between the English and the Nawab of Sindh. The British troops therefore invaded Hyderabad Sindh and Karachi and conquered both the cities. The Amirs of Sindh were so dismayed at the victory gained by the English in this war that they agreed to give 4 lacs of rupees for 4,000 British sepoy, and also consented to give half the revenue of their territory as tribute to the English. Lord Ellenborough appointed Sir C. Napier the Commander-in-chief (1) of the English Troops and sent him to put the province in order.

(1) *lit.* the first officer.

At this time Meer Rustum Ali who was the Amir of Khireppoor, was aged and experienced, and was the head of the Amirs, was desirous to appoint his son heir-apparent in his own life-time so that he might ascend the *guddi* on his death. Knowing this, Ali Murad his brother, wrote to Sir C. Napier that he was entitled to the *guddi* according to the rule acted upon in Sindh, and asked his support. Napier who wished to have the ruler of that territory subject to the British, promised to aid him, and sent a message to Mir Rustum Ali to go over to his brother. He did so. But after a few days he repented (having taken such a step) and fled with his family and followers, and took shelter in the fort of Imamgarh. Napier accompanied by 300 men conquered the fort, and having taken the government from Mir Rustum Ali, gave it over to his brother. Consequently all the Beluchis were offended with the English and prepared to do mischief. A severe battle ensued between the two parties, in which 195 men were wounded and 62 killed on the English side. It is reported that 5,000 men of the opposite party were lost.

Besides this, another engagement took place with Sher Muhammad the ruler of Meerpoor. Even in this battle several eminent British officers were killed and many were wounded. In short, after several battles, the province of Sindh fell into the hands of the British and the enemies of the Company were crushed and ruined.

THE GWALIAR WAR.

When Doulat Row Sindhia, the raja of Gwalior died childless in 1827, his widow took possession of the kingdom, and tried first to seat one of her own family on the *guddi* of the state, but when she did not succeed in her intention, she

was obliged to adopt a boy of the Sindhia family. When he attained age, he began to carry on the affairs of Government himself. When he assumed full powers after some disputes and dissensions, the Maharani retired to Agra. There was a dispute for a long time as to what amount per mensem should be allowed for the Maharani's expenses, and what house should be allotted for her residence. These points were not yet settled when the Maharaja of Gwalior died in 1843.

The widow of the deceased Maharaja, aged 13, in consultation with the members of government, adopted Bhagirath who was a close relative of the Maharaja and seated him on the *guddi*. Colonel Spear wished that the office of the Vazier might be conferred on Mama Saheb, the uncle of the late raja. Accordingly on the day when Maharaja Bhagirath ascended the *guddi*, the robe of the Vazier's office was bestowed on Mama Saheb. But on the 21st May 1843, the Rani wrote a complaint to the Resident against the Vazier, and after a few days dismissed him from the office, and appointed Dada Khasgi wala, prime minister in his place. He gave the Maharani all manner of evil advice. At the time all authority was in fact in the hands of the Troops. They did what they liked. This force was in the capital since the reign of Dowlat Row and was 14,000 in number.

When the news reached the Governor-General that the court of Gwalior had expelled Mama Saheb, and had given authority to the individuals who acted against the English, he issued orders that an army should be mustered near the Chambal. During the time the troops were collected, quarrels and dissensions increased in Gwalior. The Maharani wrote several times to the Resident who had gone to Dhoolpoor displeased, to come. He only replied that till such time as Dada Khasgi wala was not delivered to the English or fined and deported from the city, he would not step into

the city. In the mean time the Governor-General made up his mind to march to Gwalior, and put down the dissension existing between the English and the Maharani. The troops of Sindhia took Dada Khasgi wala prisoner and made him over to the English; and the Governor-General also entered into the territory of Sindhia in December. A battle took place between the English and the Mahrattas at Maharaj-poor. Though the Mahrattas fought in this battle with great valour and firmness, and the English troops suffered heavy loss, but they (Mahrattas) were at last defeated.

Besides, two other battles were fought, one at Chanda and the other at Paneer. Even in these battles the Mahrattas were defeated. After all these battles the Maharani sued for peace, and the terms of peace were fixed as desired by the English. From that time the power and grandeur of the Sindhia family was perfectly lost. Though the rajas of Gwalior who sit at present on the guddi, belong to the Sindhia dynasty, and the affairs of the State are carried on in their name, but in reality the Maharaja has no power; nor can he employ any person who is opposed to the choice of the English. In fine the kingdom of Gwalior is only in name.

As the Court of Directors were displeased with Lord Ellenborough in this arrangement, and considered objectionable the battles that took place between the Governor-General and the chiefs of Sindh and the Maharaja of Gwalior, so they censured and recalled him to England, and appointed in his place Lord Hardinge the Governor-General of India.

LORD HARDINGE,

THE ELEVENTH GOVERNOR-GENERAL.

From 1844 to 1848.

On the 23rd July 1844 this gentleman arrived at Calcutta as governor of India. This governor was a very wise

statesman of ripe age. It was his sincere desire that on reaching India, he should treat all the princes and chiefs peaceably and mildly, and should not seek ruin of any one. But the will of God was that this Governor should begin (1) the annihilation of the Sikh Government. So the Panjab riot broke out, an account of which will follow. This very Governor-General passed a rule to the effect that in the bestowal of high offices it was advisable to give preference to candidates educated in Government schools to others who were not so educated.

THE PANJAB WAR.

An account of the birth (2) and rise of the Maharaja Ranjeet Singh.

As this is the place to describe the Panjab war, it will be advisable to give here a brief account of the founder of the Panjab state *i. e.* the Maharaja Ranjeet Singh, so that the student may be acquainted with his origin and birth. There lived in a village of the Panjab, a poor cultivator named Desa. His son Nudh Singh by name married the daughter of a Zamindar named Gulab Singh Majitia. She gave birth to three sons. When Nudh Singh died in 1750, his eldest son Charat Singh in combination with his brothers, Dil Singh and Jodh Singh built a fortress in the village of Gujranwala. As Charat Singh had possession of the fortress of Gujranwala, other chiefs respected him and were also pleased with him on account of his elegant and honeyed speech. Mahan Singh then obtained the title of Sirdar. This person was the father of Ranjeet Singh. On the death of Mahan Singh, Maharaja

(1) *lit.* that the foundation of the annihilation of the Sikh Government should be laid by him.

(2) *lit.* beginning.

Ranjeet Singh was only twelve years old, but indications of good fortune were evident from his forehead. In short, for five years his mother-in-law Sadakuvar, and his mother carried on the affairs of government. But in 1793 Maharaja Ranjeet Singh killed his mother and took possession of the State.

In 1796 and 1797, Shah Zaman, the son of Shah Timur deceased, king of Cabul, invaded the Panjab. Maharaja Ranjeet Singh finding himself unable to oppose him crossed the Satlej, and devastated the country. Shah Zaman returned to Cabul after conquering Lahore and appointing three Sikh chiefs Chite Singh, Mehr Singh, and Saheb Singh governors of Lahore. Maharaja Ranjeet Singh came to Lahore hearing this, besieged and took the city from the three chiefs who were incapable, imprudent, and licentious. After Shah Zaman returned to Cabul some of his guns were left in the river. Ranjeet Singh took them out of the river and sent them to the said Shah. So Shah Zaman was so much pleased with Ranjeet Singh that he granted him a deed to take possession of Lahore.

Maharaja Ranjeet Singh having taken possession of Lahore, began to extend his territory on all the four sides. For instance he took Peshawar, Multan, Oashmir, and Amritsar which were in the possession of Musalmans. He defeated the Afghans in every battle. He had a very chosen and trained army, and was so fortunate that he was never defeated. This was a very wise, scheming, and fortunate Maharaja in the Panjab. He died on the 27th June 1839. His body was burnt together with some of his wives. After the death of Maharaja Ranjeet Singh, the organization of this state was marred, and great disorder prevailed.

Vazier Dhian Singh who was the Prime Minister of the Panjab State since the days of Ranjeet Singh, and was indeed as wise and as great a politician as his master, seated

Kharak Singh, the son of Ranjeet Singh on the *guddi*. But this Maharaja was very mean-spirited and infirm, and as he acted on the advice of an unworthy person named Chite Singh and was even inclined to allow him to interfere with state affairs, so Vazier Dhian Singh and Kharak Singh the son of Kuvar (1) Nownihal Singh, were greatly displeased, took counsel together and killed Chite Singh, entering the apartment where Kharak Singh and Chite Singh slept.

Since then Kharak Singh remained a raja in name. In fact Kuvar Nownihal Singh used to carry on entirely the affairs of government. When Kharak Singh died in November 1840, the public were sure that Kuvar Nownihal Singh would now adorn the *guddi*, and order would again prevail in the country as it did during the rule of Ranjeet Singh, and all disorder would disappear (2). But quite a different thing came to pass against all (*lit.* public) expectations. That is, on the day when Kuvar Nownihal Singh was returning having burnt his father, a stone beam of the Fort gate dropped on his head just as he reached it, from which accident the said Kuvar died.

After this occurrence, raja Dhian Singh, the Vazier of the Maharaja sent a messenger to his brother, raja Gulab Singh, and another messenger to Kuvar Sher Singh, the son of Maharaja Ranjeet Singh, and wrote to the said Kuvar, "If you want to become the raja of the Panjab, please come to Lahore one day in the night." Chander Kuvar, the mother of Kuvar Nownihal Singh, wanted to become an independent ruler at the time, so it was her wish that Sher Singh should not be allowed to sit on the *guddi* and that she herself should have the affairs of government in her hand (3). In short, when Gulab Singh came to Lahore, he sided with the Rani contrary

(1) *lit.* a youth ; a prince.

(2) *lit.* be removed.

(3) *Havi hona—lit.* to comprehend; to be all in all

to the expectations of the citizens and the raja Dhian Singh, and prepared to fight with Sher Singh.

Sher Singh hearing that the Rani was bent on his ruin, returned to Patiala, the seat of his government. But after sometime he came again to Lahore at the advice of General Wintora. Skirmishes took place between the troops of Sher Singh and Gulab Singh for three days. At last the Sikhs who were garrisoned in the fort of Lahore joined Sher Singh in consequence of their arrears of pay not being disbursed to them. Thus the city of Lahore fell into the possession of Sher Singh (1).

Sher Singh was very licentious and his Vazier carried on all the affairs of government. One day Maharaja Sher Singh was inspecting his troops when Ajeet Singh approached Kuar Sher Singh on a pretext of showing him a musket and killed him with it. Sher Singh's elder son also was killed the same day. Disorder thus again spread in the state. Vazier Dhian Singh also was killed the same day by the assassins. So Heera Singh his son went to the camp and reported the news of the death of Maharaja Sher Singh and his father and told the sepoys that if they joined him he would increase their pay. The troops that were nearly (2) fifty thousand were pleased to hear this and prepared to die (3) with him. Accordingly Heera Singh accompanied by the force attacked the fort of Lahore and after some trifling opposition, took possession of the city putting to the sword the opponents who had killed his father Dhian Singh Vazier and the Maharaja Sher Singh, and had their bodies dragged through streets.

Daleep Singh the son of Maharaja Ranjeet Singh, whom the rebels had placed on the throne after the murder

(1) *lit* the possession of Sher Singh fell on Lahore.

(2) The text is incorrect here. *Takhtminan* or *qansab* should be used, and not both together.

(3) *lit*, to give head.

of Sher Singh continued to be on the throne and Heera Singh was his Vazier. But the mother of the Maharaja of Lahore and his brother Jawaher Singh were jealous of Heera Singh, and always sought to ruin him. At last even the troops did not stand by this warrior, who was put to death near Lahore together with a few of his followers whilst fleeing. Now Jawaher Singh became the Prime Minister in his stead, but he was very mean spirited and voluptuous.

The Sikh troops used to join any commander on an increase of pay, and demanded an increase of pay on every revolution. As for instance during the reign of Maharaja Ranjeet Singh the pay of the infantry was only seven rupees, but during the days of Jawaher Singh it was increased to twelve rupees. At this time Peshora Singh, the son of Maharaja Ranjeet Singh laid claim to the state and began to muster a large army and promised every sepoy that as soon as he attained his object he would give each of them a gold necklace worth 150 rupees. Jawaher Singh the Vazier of Daleep Singh Maharaja was greatly alarmed on hearing this, and ordered his troops to go and oppose the rebels. They replied that they would never fight the son of Ranjeet Singh, and some of them even prepared to aid Peshora Singh. Jawaher Singh being desponded of aid from his troops, was disheartened and practised fraud. He sent a letter by one of his friends in the name of the Rani to Peshora Singh to the effect that a salary of a lac of rupees from (the revenue of) the northern districts was set apart for him; it was therefore advisable for him to relinquish his claim to the state.

When Kuvar Peshora Singh was reading this letter which was a message from the death angel, the messenger drew his sword from the scabbard and killed him. The troops that had gone on a month's leave were enraged to hear this news and came to Lahore of their own accord uncalled for, and took

possession of the magazines &c., and collecting at Mianmeer sent for Jawaher Singh and also sent word that if he did not come, the fort would be stormed. Rani Chanda was greatly frightened for her son Daleep Singh, she therefore explained to her brother to go to the troops and said that if he did not go, they would attack the fort. Accordingly he mounted an elephant together with Daleep Singh and went towards the troops taking the Rani also with him. When they reached there, the troops made the Rani sit in a tent and dismounted the Raja from his elephant and sent him to his mother, and asked Jawaher Singh the cause of Peshora Singh's murder. The unfortunate(1) man could not make a right answer; and the troops therefore killed him together with his comrades who were his thick(2) friends. Be it known that after the death of Ranjeet Singh great disorder, mismanagement, and rebellion spread in the state. The chiefs were very dishonest and licentious. The troops were so freely rewarded that the treasury was emptied. For one to take the responsibility of government upon himself at this juncture was as it were inviting his own death.

When the government was in this state and the management so bad.(3), the Sikh troops who were eighty thousand in number crossed the Satlej with two field pieces, and invaded the English frontier with a greed of booty in October 1845, and took the chiefs also with them by force. From the 10th December to the 10th February 1846, four severe battles were fought between the Sikhs and the English. It so happened in one of the battles that the Sikhs fought so bravely and made such a firm stand in the field that both the parties had an equal apprehension of defeat, but fortunately the English gained a complete victory (4).

(1) *lit.* One overtaken by death.

(2) *Ham sipa*. — a participator in drink. *Ham niwala* — a companion in its radical sense.

(3) *lit.* when this was the state of Govt. and this, the appearance (plight) of order.

(4) *lit.* a complete victory was allotted to the English.

The 1st battle.—The first battle was fought at Mudki on the 18th December 1845 in which the Sikhs were defeated, and some of their guns fell into the possession of the English. In this battle several eminent English officers were killed, and many were wounded.

The 2nd battle.—The second battle was fought at Ferozeshahr on the 21st December 1845. In this battle, there were more than a hundred guns with the Sikhs, and many English soldiers were killed by their firing. As the English had small field-batteries they could do nothing. But the English troops made a sudden attack on the Sikhs, and fell upon their entrenchments. On the approach of the English sepoy, the Sikhs fought with exceeding bravery and manliness, and consequently the English could not capture their guns. After half the night had passed, the Sikhs brought and fired a gun from a position from which many officers of the English army were killed and wounded, but when the troops fell upon them they fled away leaving their guns. But in spite of this as the English troops could be seen by the enemy in the moon-light they used to discharge a volley or two. In this manner the British army passed this night under great hardship. Early in the morning the English made an attack and gained a victory. In this battle seventy-three pieces of cannon fell into the possession of the English army.

Sometime after Sirdar Tej Singh attacked the British troops with a force of thirty thousand horse, and fought so bravely that the British army had to fall back. The Sikhs continued to discharge volleys. And as the British had no ammunition, &c. not a single bullet was shot from their side. The Commander-in-chief therefore was compelled to order the cavalry to assault and with their aid the sepoy advanced. The result was the enemy's troops fled and the English were victorious.

The 3rd battle.—The third battle took place at Aliwal on the 28th January 1846. Many noted English officers were lost in this battle, and a larger number was wounded. Though the Sikhs fought with great valour even in this battle, but they fled from the field according to their custom in such a hurry that many of them were drowned in the Satlej.

The 4th battle.—The fourth battle took place at Siviran on the 10th February 1846. The Sikhs were defeated even in this battle. The English troops crossed the Satlej and entered the Panjab. Peace was then concluded between the English and the Maharaja Daleep Singh, the heir of the Panjab state. A treaty was entered (1) into between the two parties for the future, which it is useless detail to record here. The mountainous country was given over to Raja Gulab Singh, a treaty having been entered into with him, as he was the means of putting down mutual dissensions and compromise, and the removal of mischief. The ruler of Lahore had given the province of Cashmir to the Company in lieu of one crore of rupees, and now the Company made over the said province to Maharaja Gulab Singh for the same amount. When Maharaja Gulab Singh's troops went to take possession of Cashmir, Shaik Imam-ud-din the governor of Cashmir refused to give possession, and even defeated the Maharaja's troops several times. Some troops of the Lahore government and some of the British were therefore sent to chastise the said Shaik. The Shaik looking at the preparation of the expedition wrote to the Resident that he was not in the least to blame and that he had rebelled at the instigation of the Vazier Lal Singh. He produced three letters signed by the Vazier to prove the truth of his letter (*lit.* word). A commission was therefore appointed to inquire into the case and Lal Singh was found guilty by it. The government therefore put him under arrest

(1) *lit.* was written.

and sent him to Agra. After the removal of Raja Lal Singh from the office of Minister, the Lahore darbar applied to the British government to make arrangements for the protection of Maharaja Daleep Singh who was yet a minor and also to put the country in order for the comfort of the subjects (1). So at their request on the 16th December 1846 some fresh terms were laid down by the British and the Lahore darbar in amendment of the treaty dated 9th March 1844, which is needless to mention here (2).

Since Raja Lal Singh the confidant of Rani Chanda was separated from her, she was greatly broken-hearted and afflicted and was even unjustly displeased with the members of government on this account. Seeing that she could not do mischief to any one in any way, she instigated and put up Maharaja Daleep Singh against the members of government. As this was repugnant to order and dangerous, the Governor-General in concurrence with the views of the members of the Lahore darbar, ordered that the Rani should be kept apart from Maharaja Daleep Singh. Accordingly on the 20th August 1848 she had to leave her native place and to reside in the fort of Shaikhupura which was appointed for her residence and which is twenty-five miles distant from the City of Lahore. These events took place during the rule of Lord Hardinge, the Governor-General.

LORD DALHOUSIE,

THE TWELTH GOVERNOR-GENERAL,

From 1848 to 1858.

In January 1848 Lord Dalhousie came to India appointed Governor-General. In his days of administration;

(1) *lit.* that it may be the source of comfort to the subjects.

(2) *lit.* whose mention will be a cause of prolongation.

Rani Chanda in concurrence with the views of some chiefs of Lahore, such as Ganga Ram, the clerk of the Rani, Kahin Singh, &c. planned to kill by poison all the Englishmen residing in the cantonment of Lahore. Accordingly the plan was thus matured: she combined with the servants and butlers of the mess-house and most of the servants of the officers who might not come to the mess-house on the appointed day, and promised to give them much money and even advanced money to the servants for this purpose and told them to poison them all on the day when there was a big dinner in the mess-house and that they would also be given Jaghirs and handsome rewards besides cash given, after the work was accomplished. But the secret was disclosed before the appointed day. Ganga Ram, Kahin Singh, and all the servants and butlers who were in the conspiracy were therefore hanged. The Rani was ordered to reside in Benares, and was sent there. She disappeared from there after a few months' stay, and fled by mail to the Raja of Nepaul. She remained there for several years. But in 1862 she went to England at the desire of Daleep Singh and died in 1863 after a brief stay there.

THE MULTAN WAR.

This war also took place during the days of Lord Dalhousie. Its facts are that the Dewan (Minister) Mulraj a Khathri by caste was an inhabitant of the town of Akalgarh which is in the Gujranwala district. He was the governor of Multan in place of his father on behalf of the court of Lahore. As disorder prevailed in his time in several ways, the Lahore darbar demanded his resignation. Thinking that it was only a threat and that his resignation would not be ac-

cepted, he immediately submitted his resignation in writing, and it was accepted. Appointing a Sikh the governor of Multan, the Lahore darbar sent him with two Englishmen, Mr. Vans Agnew and Lieutenant Anderson to put him in charge of the fort and its keys. The Dewan was annoyed at this. He therefore killed those Englishmen, rebelled and created a disturbance. When this news reached the English, they sent an expedition and called in the aid of the Nawab of Bhawalpoor. The Nawab aided the troops and on the 18th June 1848 a very desperate battle took place headed by Captain Edwardes. The troops from Multan as well fought with great valour. The battle raged from morning till 2 o'clock. At last the Multan troops were defeated and put to flight, and several guns fell into the hands of the English.

On the 1st July of the same year another battle was fought under the walls of the fort of Multan. In this engagement Mulraj fought in person. But accidentally a ball struck the Houda on his elephant, from the violence of which he tumbled down from the elephant and mounting a horse fled to Multan. This battle continued for six hours. Though the Multanis fought very bravely, but could not long stand against the British troops. On the 8th August of the above year, the English troops assaulted the Dewan Mulraj and expelled his troops from a village where they had encamped, and took possession of it. The enemy's forces occupied a garden which was close to the village, and kept up a cannonade from there for the whole day. The English army being surprised attacked the garden. There was opposition there for an hour and a half. The British officers who had taken part in the previous Panjab war say that they never saw the Sikhs fighting so bravely, nor did their guns ever fire so rapidly. Several English officers were killed and wounded in this engagement. The English troops then laid siege to the fort of Multan, and it was certain that it would soon be taken. But as the raja

Sher Singh joined Mulraj, with his followers who were about 10,000, the English had to fall back, and great delay occurred in conquering the fort. Sher Singh remained in Multan for a few days, and then on the 9th went to his father Chatar Singh in Hazara, as some unpleasantness occurred between him and Mulraj,

On the 28th October 1828 a disturbance occurred at Peshawar. Major Lawrence and Lieutenant Hoi (1) and others fled with great difficulty, but the mischief-makers apprehended them all. An account of them will be given further on.

A battle took place between the English troops and those of Mulraj near Multan on the 6th and 7th November. The English were victorious after great bloodshed, and captured several guns. Great disorder prevailed in the Panjab at the time. Every Sikh looked upon himself as a king; riots were apprehended every where; trade was suspended; robberies were committed on highways; and the ryots were very solicitous for the safety of their lives and property. On the 7th December when the British received reinforcements from Sindh, Bombay, and Fairozepoor, another attack was made on Mulraj and the consequence was that the enemy was put to flight and their position fell into the hands of the English army. About four hundred men and twenty officers were wounded and killed in this battle.

On the 31st December a cannon ball from the English camp fell accidentally on the gunpowder in the Magazine of Mulraj and from this accident the southern wall of the fort was totally demolished and other severe loss occurred besides. The English troops then stormed the city and though the troops of Mulraj offered opposition but it had no effect. The

(1) This word has been so corrupted that it is impossible to make out the name.

English army at last took possession of the city and an immense booty fell into the hands of the British army. Even after this battle cannonading continued on both sides. The English then planned to bombard the fort and undermining was commenced. But on the 22nd January 1849 Mulraj surrendered himself to the English unconditionally, and three thousand men who were with him, laid down their arms. The British took Mulraj to Lahore. At a trial by the Council, it was ordered that he should be sent to Calcutta. But reaching Benares on his way he haply died a natural death. Some say that he committed suicide by swallowing a piece of diamond or some other poison.

It is worth mentioning here that Sher Singh on going away from Multan, conquered the forts of Attock and Hasan Abdal, and committed ravages in that direction. Seeing this, the English troops about 40,000 marched in that direction for opposition, and attacked the Sikhs; great bloodshed took place in this encounter, and General Cureton who was one of the renowned English generals was killed. This battle took place on the banks of the Chenab.

Another battle was fought at Sodalpur on the 3rd December 1848. The Sikhs being defeated there, fled to Rasulpoor. Another battle was subsequently fought at Chilianwala. Though the English troops repulsed the enemy, the English sustained a heavy loss and many men were killed and many wounded.

The last battle was fought at Gujrat on the 21st February 1849. The Sikhs totally lost courage in this battle. Several thousands of them were wounded and killed. The Sikhs fled so dispirited that 60 field-guns fell into the hands of the English in addition to tents. Akram Khan, son of Dost Muhammad Khan also was killed in this battle.

The English troops headed by Captain Gilbert gave the enemy such a chase that the Sikhs felt harrassed, and on the 8th March of the same year, all the chiefs came to the said gentleman and sought protection, and surrendered to him 21 guns and released from arrest Major Lawrence together with his wife, Lieutenant Hoi and Herbert, and Mr. Thomas together with his wife. On the 14th March Sirdar Chatar Singh and Raja Sher Singh surrendered themselves to Major Gilbert together with 16 thousand troops and 4 guns. He then proceeded to Peshawar and Attock which the Afghans had occupied, and took possession of them without opposition. Thus ended the Panjab war. Peace and tranquility again began to be restored.

When peace was fully restored in the Panjab, a darbar was held in Lahore. The Resident of Lahore, many other high officers, the Secretary to the Governor-General, the members of Lahore Darbar and Maharaja Daleep Singh assembled in this darbar. The treaty that was entered into (*lit.* written) in the reign of Maharaja Ranjeet Singh was at first read before the Darbar. There was then read to the audience (1) a proclamation to the effect that the province of the Panjab was annexed to the territories possessed by the Honorable Company. The signatures of the Maharaja, the Members of Government, and all gentlemen of high rank, were obtained to it. Maharaja Daleep Singh was granted an annuity of 4 lacs of rupees. The Jaghires of the chiefs who were friendly to the English were continued. Maharaja Daleep Singh was sent to England. On reaching there the Maharaja made great advancement in the English literature and science. It was the good fortune of the Maharaja Daleep Singh that he was fated to reside in a country which millions (2) are fond of visiting. He has married there the daughter of a very eminent nobleman.

^{1st} those present in the assembly.
^{2nd} the universe.

ANNEXATION OF THE NAGPORE STATE

TO THE

BRITISH TERRITORIES.

During the administration of this very Governor-General, the Nagpoor state was annexed to the Company's possessions. Its facts are that Raghoji Bhoslay, the raja of Nagpoor died on the 11th December 1853. This person was highly obliged to the English for (their) benevolence in obtaining the sovereignty of that state, because when he was defeated by Apa Saheb Mahratta, and fled, he was a minor, and obtained the *guddi* of Berar with the aid of the English, and till he was a minor *i. e.* for the space of 8 years, the English administered his state so well that it was rendered prosperous. In 1826 the government of the state was restored to him. The reign of this raja was very good for 27 years and he was very thankful to the English. But when he died, there was no male heir left. As it was a rule in the Bhoslay family that except male heirs, no woman could sit on the *guddi*, and there was no claimant to such inheritance, sovereignty was necessarily extinct in his family. Though the widowed Rani adopted a boy after the death of the Raja, and wished to seat him on the *guddi* in place of her deceased husband, but Lord Dalhousie after enquiring into the facts of the case and knowing that the request was not worth complying with, refused to entertain it, and annexed the Nagpoor state to the British possessions. Though the Rani prosecuted the case in England, and sent her counsels, but as the Governor had based his opinion on strong reasons, an appeal (from his decision) had no effect; on the other hand other states whose rightful (*lit.* real) heir was not found, were annexed to the British territories on the same principle. Nowadays Nagpoor is considered the seat of government of the Central Provinces in

India, and a Chief Commissioner is the highest officer there. The department of Public instruction (1) has been opened (2) there, and the country has been making progress every day.

ANNEXATION OF THE PROVINCE OF OUDH TO THE BRITISH EMPIRE.

The country of Oudh in which there is 25,000 square miles of land, and a population of 50 lacs of men, was, for fifty years, subject to oppression and injustice at the hands of the rulers there. Warnings were constantly given to these rulers by the British Government to put the country in proper order, and to do justice to their subjects as far as possible, but in spite of these remonstrances and the promises (from the rulers), the princes there paid no attention to the (administration of) justice, and oppression increased. The gloom of luxury and licentiousness still more overcast the country.

The Nawab of Oudh who was an absolute independent ruler, rolled day and night in luxury, desolation and sensual pleasures, and wasted his time, intellect, and revenue in the society of flatterers, adulterers, songsters, and musicians. He used to have dancing and singing parties day and night. The administration of the state was given to oppressors. The (executive) staff committed such excesses that every one took what he could lay hands on. The subjects were always in peril of life and under apprehension of their property being

(1) *lit.* the department of education.

(2) *lit.* issued.

looted. The collection of revenue from landholders was a service of great manliness. Every landholder maintained a body of troops, and lived in safety fortifying himself in a fortress. The ruler could not obtain a pie from them without going to battle. It was customary with the retainers of landowners that when their pay fell heavily into arrears they were ordered to collect their pay by plundering the helpless (*lit.* weak) subjects. The Court was furnished with the necessities of all prodigality and licentiousness.

For fifty years the British Government saw this state of things, but expected that perhaps some prince might turn out to be so good as to remedy the evils (existing) in the kingdom. But each succeeding prince proved worse than his predecessor. The British Government had no other alternative than to annex this province also to its territorial possessions, for the reason that Colonel Sleeman also who was the Resident at Lucknow and who was kindly disposed towards the Nawab, seeing these evils, laid down in his report as his opinion that unless the province was transferred to the hands of the British Government, the disorder there could, by no means, be remedied. He died on his way on board the ship when he was going to England on leave in 1856, and James Outram was appointed Resident in his place. He travelled through the province of Oudh, and reported to the Governor-General on the poverty of the ryots, the persecution of the officials and the indifference of the ruler of Lucknow, and he also was of opinion that unless the country was taken possession of by the British, its evils would not be removed. His report was as strongly against (the Native Government) as Colonel Sleeman's and even stronger.

Seeing this state of things, the Governor-General made independent enquiries and verified these reports. He found that it was in a measure criminal to forbear and to allow the

oppressor any longer to be in possession of the country, as when the Government knew well the oppression, the oppressors and the mode of oppressing, and also found the mode of its prevention, there was, no doubt, apprehension of criminality in delay. He therefore reported to (the Home Government in) England, and on receipt of orders from there, Mr. Outram placed himself in communication with the Prime Minister of Oudh. But the Minister communicated the same to the king after three days. The Government of India therefore allowed him three days to consider, (and said) that if during this space of time he made over the kingdom of Oudh to the British, well and good; if not, a proclamation would be issued the third day (declaring) that thenceforth there would be the administration of the company. And so it happened. During an interview with the king the Resident asked his majesty to sign a treaty which was drawn up about the transfer of the administration (to the effect) that as the country was very badly governed, and with the view that to allow the same to be under the rule of the Nawab any longer, was a sin against God, and was an encouragement for oppression, the British Government assumed possession of the country, and that it had granted the king a pension of 12 lacs of rupees a year and Rs. 3 lacs a year for the maintenance of his palace and the salaries of his retainers.

The king hearing this, though he was a heavy, obese, old man, burst into tears like a child, and declared, "Do with me what the government pleases, but I will not sign the document (*lit.* paper). If justice is not done with me here, I will go to England and fall down at the feet of Her Majesty the Queen Victoria". The Resident explained that the step was taken under instructions from the Queen and that nothing could then be done in the matter. However the king did not give in, and did not sign the treaty, nor did he even do any mischief. When the given period passed away, the English

issued a proclamation (to this effect), "Be it known to all the subjects that the Honorable Company's administration has been extended to Lucknow." The king proceeded to Calcutta, and lived there taking a spacious villa on the banks of the Hoogly, and sent his mother, his son, and his brother to Her Majesty the Queen of England. The Nawab's mother died there, and the others who had accompanied her, returned without accomplishing the object (which they aimed at).

On the 29th February 1856, Lord Dalhousie resigned in consequence of his illness, and Lord Canning came to Calcutta being appointed Governor-General of India in his place. A great revolution took place in his time in India, which was that the native army rebelled against the British Government, the Company's rule was abolished, and the rule of Her Majesty the Queen Victoria (may her kingdom last long), commenced. As this is a very great event, and a tremendous revolution, a brief account of it is given in the second Chapter.

CHAPTER II.

THE TERMINATION OF THE RULE OF THE COMPANY AND THE
COMMENCEMENT OF THE GOVERNMENT BY HER
MAJESTY QUEEN VICTORIA, SOVEREIGN
OF ENGLAND.

LORD CANNING,

THE THIRTEENTH GOVERNOR-GENERAL,

from 1856 to 1864.

The beginning of the Indian Mutiny of 1857.

This great mutiny commenced after the Muhammara war and the defeat of the Persian army. A brief account of it is as follows: great disorder prevailed in the Indian army

for several years. Riots often took place but were quelled with more or less difficulty. The *esprit de corps* in the Indian army was very strong, and 40,000 sepoy^s of Oudh joined them. On their account another alliance of caste and race combined with that of fellowship. In a word, all the sepoy^s of India were closely united (1). Any action of their officers against one regiment lay heavy on the whole army. The officers had no power or authority. All know the disorder and want of discipline that prevailed in those days in the Indian army. Though the Indian sepoy^s used to do their routine work regularly but the least change was the most disagreeable to them. They often showed signs of mutiny and disturbance. As for instance they flatly refused to invade Rangoon crossing the sea. The Government was at last compelled to send the Sikh troops. This was the first sign of their intended outbreak which they committed in 1857. There was certainly cause for fear and perplexity to the English officers from these circumstances.

The first order of Lord Canning's was very distasteful to the Bengal army. The Madras and Bombay armies were employed for general service. They had to go wherever there was war. But the Bengal army was particularly for India. Lord Canning now ordered that the rule of the general service should be applied to the Bengal army as well as the whole army. This new order still more inflamed the fire of evil. Faqirs went round the whole Indian army giving publicity to false and malicious reports (*lit.* words of malice and rancour) and said that the English wished to destroy (*lit.* efface) the caste among the Hindus, and proved every order of Government as part and parcel of a series of their atrocities and excesses.

(1) *lit.* two bodies but one soul,

AN ACCOUNT OF GREASED CARTRIDGES.

Early in 1857 these mischievous faqirs gave currency to this rumour with extreme diligence and hard labor that the cartridges lately introduced were greased with the fat of the pig and the cow, and that this was done merely to destroy (*lit.* break) the Hindu and Muhammadan religions. The Indian sepoy were greatly exasperated and enraged inwardly from this groundless and absurd misconception, and at length openly used force and violence. In Barackpur and Raniganj, the sepoy of the 34th Regiment set fire to their barracks, and began to plunder. On the 26th February the men of the 19th Regiment created a disturbance in Burhampur but they were cooled down by European infantry and artillery. This mutinous Regiment was disarmed, taken to Barackpur, and disbanded before four other rebellious Regiments, among which, was the 34th mutinous Regiment. After two weeks the 34th Regiment mutinied, and many sepoy belonging to it were hanged, as they attempted to kill a European officer. In March and April the troops of Ambala and Meerat did not openly rebel for fear of their officers, but they secretly set fire to the barracks. The faqirs went round exciting the people against the English in the districts of Oudh and North Western Provinces.

REBELLION BY NANA SAHEB.

Nana Saheb, the prince of Bithaur was a great ring-leader (*lit.* founder of disturbance). The English did not grant him the pension of the deposed Peshwa and he was therefore enemical to them, and conspiring secretly tried to

expel the English from Hindustan. The rebel combined with the Russians, the Persians, the Princes of Dehli, and the deposed king of Oudh. He took advantage of the disturbance that now took place in consequence of greased cartridges, and joined the rebels.

THE MUTINY AT LUCKNOW

On the 24th April 1857, the 48th Regiment, the 3rd Cavalry, and the 7th Regiment rebelled in Lucknow. But Sir Henry Lawrence put down the rebellion very courageously and sent a body of soldiers for opposition. At last the Telugus fled. The Cavalry pursued them and captured most of them and kept them under arrest in the cantonment.

THE MUTINY AT MEERAT

This great insurrection first broke out at Meerat. The 11th and the 20th Native Regiments attacked the English; shot down the officers with bullets; set fire to the whole city; killed all ladies and children that fell into their hands, and then retired to Dehli.

THE REBELLION AT DEHLI

Some villains galloped from Meerat, to Dehli in one night. Soon after their arrival, the whole of the Dehli

force revolted, and commenced murder and plunder. They looked for the Commissioner, the Military Chaplain, and other European officers and killed them. The 54th, 74th, and 38th Regiments committed all sorts of violence and oppression they could. But nine English officers very bravely defended a Magazine ; at last seeing that opposition was unavailing, they set fire to it. Two of the officers were blown away. The survivors left the city and fled to the jungle. Most of them were either killed by the natives or died from the severe heat of the weather. Some of them reached Meerat as the rebellious army had left that city. In a word, the ancient capital of India fell into the iniquitous hands of the rebellious army mad (with excitement and fear).

THE RIOT AT FEROEPOOR.

The 45th and 57th Regiments at Ferozepoor tried to take the fort, but the 61st European Regiment opposed and beat them out. They plundered the city, and set fire to it. A confusion prevailed the whole night. The next day, a European cavalry came out of the fort, beat the villains and drove them into the jungle.

THE MUTINY AT LAHORE.

Immediately on hearing the dreadful news from Meerat and Dehli, the officers in Lahore tried to disarm the native sepoys, and ordered a general parade. When the 8th Cavalry, and the 16th, 26th, and 49th Regiments were formed on a parade, British soldiers quietly enclosed them. Ge-

heral Carbot gave orders to put down arms. When they saw that a body of soldiers and artillery had enclosed them on all the four sides, and were ready to fire upon them, they laid down arms with great reluctance.

THE ARMY IN PESHAWAR.

AND

THE MUTINY AT NOWSHAHRA AND MARDAN.

On the 20th May arms were taken similarly from the Peshawar army *i. e.* from the 64th, 55th, and 39th Regiments as they were taken from the Lahore army, and they were strictly guarded. The rest of the European troops and a few faithful Sikhs proceeded to defend Nowshahra and Mardan. The rebels scattered and fled to the villages before they could arrive there, and suffered condign punishment for their evil acts. Colonel Nicholson pursued them with cavalry and killed many of them. Those who escaped from his hands, were cut to pieces by the Panjabis. The mountaineers captured and sold a few of them.

AMBALA.

The extensive cantonment of Ambala was saved by the wisdom and bravery of the officers. In the end of May the troops collecting together from all round, several European Regiments were formed at this station. General Anson was their commander, and it was his intention that all should oppose the rebels together.

SIMLA.

Many English gentlemen had gathered on this hill with their families in consequence of the hot weather. It was greatly feared that the rebels would attack it also (1), but by the grace of God, there was no rebellion there. Every one was desirous that General Anson should march against Dehli with an army. On the 23th May a small army commanded by the said General marched from Ambala to Dehli with great eagerness. Anson died there on the 27th, and Sir Henry Barnard succeeded him, and on the 7th May a party of European troops headed by General Wilson came from Meerat and joined him (Anson). There was an encounter with the rebels, as a large body of the ill-fated army had assembled there, and was preparing to offer a combined opposition.

MUTINY AT OTHER STATIONS.

Now the fire of rebellion spread over all India. The sepoys rebelled at once in twenty stations, and killed all European men, women, and children they came across. In Agra, Bariely, and Muradabad, bloodshed, ruin, plunder, and havoc spread furiously (2). At this time, the heart of every Englishman was burning with anger against the Hindus, but the fire of their anger was to a certain extent extinguished by some faithful and brave rajas of India partaking in the suppression of the mutiny. For instance Sindhia was obedient to the English, though his troops joined the rebel army. The Maharaja of Patiala sent a large force to the aid of the English.

(1) *mabada* is redundant here.

(2) *Bazar garm hona*, market to be heated or lively; to prevail.

MIANPURI.

A young officer named DeHantzow bravely defended the treasury and the fort at Mianpuri against the mischief of the rebels.

CAWNPUR.

The situation of the English in this city was highly perilous, as there were three regiments and three cavalries of the Native army here with only one European Artillery. Sir Hugh Wheeler who was in command there, called in troops from Lucknow and Calcutta, but received very little aid. But Nana Saheb, the raja of Bithaur was only at a distance of 15 miles. He now openly assumed the leadership of the army and more mutinous army came from Cawnpoor and joined him. All these having combined together, surrounded the fort and barracks to which all European men, women, and children had fled for protection. The siege commenced on the 6th June, and continued for 21 days. The distress and pain the besieged within the fort, underwent from incendiarism, cannonade, starvation, and the inclemency of the weather, are beyond description. Having despaired of life they defended the fort very bravely. The insurgents stormed it several times but were not successful. Even women displayed wonderful bravery (1). But all this was of no avail. The despondency of the besieged increased every moment.

On the 26th, Nana Saheb said (*lit.* agreed) "Give us Cawnpoor, and you all go away; no one will question you."

(1) *Bismillah* is an Arabic clause, meaning, *I declare the purity of God from every imperfection.* It is used in Urdu to express admiration.

Sir H. Wheeler was compelled to accept these terms. On the 27th June about 400 men, the remnant of the garrison left by the river getting into boats. They had not gone a short distance when the wretch (the raja of Bithaur) ordered a fire upon them from cannon, and poured a fire on those oppressed from both sides. In fine, only one boat escaped. An attack was made on it further on, and of the whole garrison, only 4 men survived to tell the horrible (1) tale. Another boat was stuck in the sand near the bank of the river. It was full of women and children. They took them all prisoners to Cawnpoor, and kept them under rigorous imprisonment. Within a fortnight, they brought many other Europeans from Fatahgarh and kept them in confinement with these prisoners. But the British Troops assembled by this time, and marched to fight the rebels everywhere.

PREPARATIONS OF WAR AT CALCUTTA.

Great terror and confusion overshadowed the capital of India. All were distracted (and exclaimed), "Lord! what shall we do? How can this new enemy be avoided?" But Lord Canning having once fully ascertained the great calamity, applied himself with all his heart and soul (2) to avoid it. He immediately called for troops from Madras, Bombay and Ceylon. Accordingly the Madras troops headed by Colonel Neill arrived at Calcutta on the 23rd May, and the Bombay troops marched towards Lahore by the river Indus. On the 17th May Sir Patrick Grant who was now appointed the Commander-in-chief in place of General Anson, and General Havelock entered Calcutta, and busied themselves with preparing and equipping a force.

(1) *lit.* cutting life; painful.

(2) *lit.* all body.

THE MUTINY AT LUCKNOW.

By this time the whole of Oudh had rebelled, and Sir Henry Lawrence daily averted the attack of the villians with great courage and prudence; but they (the rebels) commenced slaughter, destruction, and incendiarism. Their attack was feared every day; they killed many officers in Fyzabad, Sitapoor, and Sultanpore, and drove many of them with their families into the jungles from where they went to Lucknow and Danapoor starved and half-dead (*lit.* half-alive.)

ALLAHABAD.

There was peace and tranquility (1) here till the 6th June. But on the 6th day when the siege of Cawnpore was commenced, the troops of Allahabad mutinied, and put their officers to the sword mercilessly together with their wives and children, and tried to seize the fort. But Colonel Simpson defended the fort for four days with great courage, and on the 5th June Colonel Neill came to his aid from Calcutta with the Madras Army.

THE ADVANCE OF COLONEL NEILL.

This officer marched from Calcutta to Benares, and defeated the 37th Regiment there on its first mutiny, and protected the Mint and even all the city from destruction and ruin. All the ruffians fled. When quiet was restored in

(1) *lit.* welfare:

Benares, the said officer proceeded to aid Colonel Simpson and the garrison at Allahabad. He immediately entered the fort, removed all the Sikhs and kept only soldiers there. He appointed Allahabad the centre of war. Troops from all sides came up here. The object was to send reinforcements to those besieged in Cawnpoor.

GENERAL HAVELOCK'S MARCH IN JULY.

On the 30th June, General Havelock was appointed to the command of troops, and marched upon Cawnpoor with a force of several thousand soldiers. Havelock reached Fatahpoor on the 12th July in the morning. The first encounter with several thousand men of the enemy's troops took place here. There was a regular discharge of bullets from both sides, but no bullet hurt any one in the English army. At length the enemy's troops were defeated and suffered some loss. The English troops advanced having seized 12 guns. There were several encounters on the way, in one of these the brave warrior Major Reid fell. At last on the 16th July the English army reached the environs of Cawnpoor.

THE BATTLE AT CAWNPOOR ON 16TH JULY AND THE MASSACRE OF THE EUROPEAN CAPTIVES.

There was a large gathering of rebels in this city. But General Havelock with great wisdom and sagacity attacked the place where they had hid themselves, and put them to flight in two hours. But it was very late in the day, the General

therefore did not think it advisable to enter the fort. Nana Sahab during the night butchered all the Europeans—men, women, and children, cut their bodies to pieces and threw them into a well. He then blew up the Magazine, and left the city. The English army entered the city the next day. May not God shew even an enemy the shocking sight they saw. So there is no wonder that the brave English warriors swore solemnly to avenge the atrocities on the treacherous devils who committed them.

CAPTURE OF BITHAUR.

General Havelock desired that the wretched rebel, who ordered this unsparing (*lit.* general) massacre might not be allowed to reach Lucknow and that he should be punished severely before doing so. He therefore marched to Bithaur and took it without opposition or obstruction. He destroyed the raja's palace, blew up the fort, and then returned to Cawnpore. Leaving Colonel Neill there to protect the fort, he went to aid those who were besieged in Lucknow. It is now necessary to relate some of the events that took place in that city.

THE SIEGE OF LUCKNOW AND THE DEATH OF SIR HENRY LAWRENCE ON 4TH JULY 1857.

Sir Henry Lawrence tried hard to quell the rebellion but it continued to increase in Lucknow so much so that the city except the Residency fell into the possession

of the rebels. On the 30th June, news was received that the army of the rebels had encamped near the city. Sir Henry Lawrence thought it expedient to take the whole of the force in the fort against it. But it so happened that the exact strength of the rebel army could not be ascertained. At last there was an encounter at Chant at a distance of 8 miles from Lucknow. The rebel army which was very strong, defeated the English army, which was forced to take shelter in the Baillie Guard. Several parties of the rebels entered the city, and besieged the Baillie Guard. Sir Henry Lawrence prepared for several weeks' opposition. On the 2nd July from the bursting of a shell he received a fatal wound, from which accident he died after (lingering for) two days. After his death the garrison fought under the command of Colonel Inglis. The brave army was engaged in warfare for three months against the adverse army which greatly outnumbered it, and suffered inconceivable calamities and troubles. Fire was showered on them during the whole day, and fighting raged furiously during the whole night. Every one of them worked regularly. Now they mined the walls, now worked the guns, now attended the sick and the wounded, and buried the dead. In short, the labor they used to do was superhuman. Even women took no rest (*lit. breath.*) Their good humour and courage was a great relief to the sepoy's in their daily toil, distress, and pain. It often happened that the enemy mined the walls, and the garrison at once came out of the batteries and drove out the miners, and saved the fort. It also often occurred that the garrison very bravely blew up the houses outside the intrenchments, in which the enemy's men had assembled and the guards of the fort were greatly benefited by it.

REINFORCEMENTS TO THE BAILLIE GUARD.

At the end of August, the besieged in the Baillie Guard

had quite despaired of reinforcements, when an informant gave them the happy tidings that General Havelock would reach there in three weeks. They took courage (1) from (hearing) this. On the 5th December the Rebel army made a very desperate attack, but being repulsed, returned to their intrenchments. On the 23rd September the garrison was very glad to hear the reports of guns from a distance. General Havelock was attacking Alambagh. His army entered the batteries in Lucknow only after two days, and protected the Baillie Guard.

DEPARTURE OF GENERAL HAVELOCK TO LUCKNOW.

It has already been related that on the 25th July General Havelock left for Lucknow with an army leaving Colonel Neill at Cawnpoor. After he crossed the Ganges, there was an encounter with the rebels at Unnao, but his troops greatly dwindled there in consequence of illness. At length he returned to Mangalore and awaited reinforcements. Havelock was now only 38 miles distant from Lucknow, yet he reached there after two months. On the 4th August, the General ordered the troops to advance, but had to return to Mangalore on account of the rains at Unnao (2). On the 11th August the same happened (3) to them for the third time. Now the English army was so fatigued that General Havelock thought it advisable to return to Cawnpoor. Whilst crossing the Ganges, they fought with the rebels seven times; however the English army reached Cawnpoor and rested there for one month.

(1) *lit.* life came in life.

(2) *lit.* mud and water.

(3) *lit.* the same battle-field happened to them.

In the mean time, Sir James Outram joined him with a large force, and battalions and cavalries from many rebellious Districts came and assembled in Cawnpore for their assistance. Now the British army was very strong. On the 19th September all the English army crossed the Ganges, under the command of General Havelock, Outram, and Colonel Neill, and reached Mangalore on the 20th September. On the 21st they crossed the Soi, and on the 23rd they took Alam Bagh, which was the pleasure-garden of the Oudh kings, and is situated at a distance of eight miles from Lucknow. On the 24th September, the wearied army took rest and on the 25th all together made an assault and advanced for some distance with ease, but furtheron there were armed men sitting in houses on both sides of the roads for two miles, and batteries and loopholes were made on several spots. A fire was opened on the English army from all sides. But the warriors pushed on ; five hundred of them were killed ; and at last they reached the Baillie Guard Gate and scaling the walls, jumped inside. It is related (*lit. written*) that the reinforcements were surprised to see every individual of the garrison standing firmly at his post though they must have gone forward to receive their deliverers. Colonel Neill was killed in this engagement. Outram received a severe wound on his shoulder. The garrison of the fort and the new force that came to its aid, were besieged in the Baillie Guard for two months.

THE SIEGE OF DEHLI

We now give some account of Dehli which was the focus (*lit. root*) of (all) disturbance. The rebels were assembling round the king. It was also evident that the end of

this mutiny would be at Dehli. On the 25th May, Sir Henry Barnard marched from Ambala, and on the 7th June some troops from Meerat met him near Dehli. On the 8th June he seized the hillock near Dehli on which the flag of the ill-fated (1) rebel force was planted, and entrenched himself there. But the rampart of Dehli was very strong, and batteries were raised and loopholes were made for seven miles. The rebel army was several times more numerous than the besiegers. Consequently Sir Barnard watched from his entrenchments an opportunity to dispose of them at one stroke. He also expected reinforcements from Calcutta. The rebels attacked him daily and were repulsed. On the 19th June a number of them ascended the hillock from behind but General Hope Grant's Cavalry defeated them. On the 23rd four more regiments of the rebels came from Jalandhar and joined the villains of Dehli. All these joining together made a desperate attack on the hill, but were defeated. By the 3rd July, the English army numbered to nearly seven thousand men, and six more regiments came from Rohelkhand to the aid of the besieged in the fort of Dehli.

On the 4th July Sir Henry Barnard died of cholera, and General Reid and Mr. Chamberlain were appointed to the command. On the 9th, 14th, and 23rd July the rebellious army made repeated attacks, but was defeated, and kept up a fire between the city and the hill the whole day. Subsequently General Wilson assumed command of the British army, and on the 14th August General Nicholson joined General Wilson at Dehli with a force of two thousand men having subdued the rebels of Jheelam, Amritsar, and Sialkote. A number of the rebels coming out of the city wished to seize several field-guns which were coming to the aid of the besiegers in Dehli, but Nicholson went with two thousand men to bring

up the guns safely on the hill. There was opposition between the two contending parties at Najafgarh. The rebels were routed and many of them killed. The cannon arrived at the English camp on the 7th September, and now began the complete siege. On the 13th of the said month, an informant reported that the fortifications at the Kashmiri Gate were worth storming. Hearing this the troops prepared for an attack. On the 14th August early in the morning the English troops got ready for an attack, and marched with the greatest speed immediately on the word of command. The outposts were easily taken. It was now determined to blow up the Kashmiri Gate so that the troops might easily enter the city. This step was very difficult. At last seventeen persons advanced of whom only four went up safe, and they performed their task, and blew up the Gate. Now the whole army entered the city. The attack on the right side had no effect, and many of the English troops were killed, and Nicholson also was killed at the very moment of victory.

THE CAPTURE OF DEHLI

At last on the 19th August the English force conquered Dehli, and gave no quarter to any rebel. The officers whose friends and relations had been killed at Cawnpoor and Lucknow began to avenge their unjustifiable murder dreadfully on the rebels. In fine Dehli was conquered after six days' warfare.

Treatment of the English officers with the king of
Dehli and the princes of the Timur family.

Colonel Hodson was fighting in the very centre of the troops with his reputed horsemen. When the English gained

the victory, he entered into the female apartment of the king unhesitatingly, and captured the king and his wife Zeenath Mahal. Posting a strict guard over them he proceeded to look for the princes and shot them down with his own hand. He then locked up the king and Zeenath Mahal in a prison cell and awaited the decision of Lord Canning about them, and posted a guard in the fort of Dehli and stopped all plunder.

REINFORCEMENTS FROM ENGLAND.

During this time troops came up regularly from England for aid, and enrolments were also made here. Admiral Peel's Navy, and Mr.——(1) and Mr. Fain's cavalry Regiments were ready to take the field. In the month of August Sir Colin Campbell was appointed the commander of the English troops at Calcutta, and made great preparations for war, and mustered a large army. Immediately on the capture of Dehli Colonel Greathed left it for Agra and defeated near that city a large body of the rebels who had come from Indore, the capital of Holkar. On the 10th October he reached Agra and from there proceeded to Cawnpoor with the greatest speed and reached there on the 26th October. In the meantime the English troops under the command of Captain Boyle, Major English, Colonel Peel, and Mr. Shore defeated the rebels of Azamgarh, Chathra, Hazari Bagh, and Khajwa. The strength of the rebels broke down from these repeated discomfitures.

SIR COLIN CAMPBELL.

Again invades in 1857.

Sir Colin Campbell left Calcutta in October and on the 12th November, Sir Hope Grant joined him. Both these officers went to Alambagh with a large army to rescue the be-

* This name has been so mutilated in Urdu that it cannot be made out.

seized in Lucknow. The next day the said general attacked Dilkusha and Mortniere College and took them from the rebels. On the 19th he took Secanderbagh which was very strong and fortified, and reached Baillie Guard. It is unnecessary to remark (*lit.* to write) here how glad the fatigued army of the Baillie Guard was at the arrival of this reinforcement. The heroes who had survived the long and severe siege, were worn out and withered from starvation, illness, and the toils of war. When these warriors saw after what severe opposition their friends came to their aid, they wept from excess of joy and rushed forward to receive them shouting with great impatience (1). In short, on the 23rd November the besieged in the Baillie Guard being rescued from the calamity, reached the park of Dilkusha, but their rejoicing changed into sorrow from the death of the eminent General Sir Henry Havelock. After all this struggle, fight, and bloodshed, he was only fated to see the besieged in the fort, safely arrive at Dilkusha, and died on the 24th November in the camp at Dilkusha.

On the 25th of the said month, Sir Colin Campbell returned to Cawnpoor with the remainder of the besieged in the Baillie Guard and giving charge of that city to General Windham, he returned to Lucknow. Thousands of rebels fleeing from Gwalior and other stations attacked Cawnpoor, defeated and expelled Windham. When Sir Colin Campbell came again from Lucknow, he found Cawnpoor in the possession of the rebels. The general with his army immediately crossed the Ganges and sent safely to Calcutta such of the besieged in Lucknow as were spared the sword, and prepared to offer a firm stand to the enemy.

(1) The Arabic clause *maa'zallah*, meaning I seek the protection of God, is used as an interjection to express terror. It therefore does not seem appropriately used here.

THE SECOND BATTLE AT CAWNPOOR.

ON THE 5TH DECEMBER 1857.

On the 6th of the said month Sir Colin Campbell opened warfare with the rebel army at Cawnpoor. The rebels had erected entrenchments on the other side of the streams. The British army therefore had to pass over several bridges before an engagement was possible from a short distance. At last they passed over the great difficulty (*lit.* road) with great bravery swimming across a river of fire, and signally defeated the rebels at every spot. They left the city and fled headlong. Sir Hope Grant's cavalry pursued and cut hundreds of them to pieces. A few days after this battle, the rebels sustained several Signal defeats at Patiala and Mainpuri. Colonel Aston and Major Hodson gained great credit in these battles. Besides this the invincible (1) English army was victorious and blushed with success in several other battles, and the rebels fated to defeat were disappointed and sustained a loss.

THE KING OF DEHLI IS SENT TO

RANGOON IN 1858.

In 1858 good prospects were apparent in India. The power of the rebels was completely broken. Many ruffians were captured and put to death. On the 25th January military officers inquired into the deception and fraud practised by the king of Dehli and the revolt and disturbance created by him. Major Hodson and other military officers were appointed judges in this case. In a word, a prince of the

(1) *lit.* the wave of victory.

dynasty of the Moghal Emperors was made to stand in Dehli, in which the Moghal dynasty had reigned since 1556, before the officers of the majestic British Government, in a line with offenders like a contemptible, treacherous, disloyal rebel and was condemned to suffer the pain of death for the offence of wrongful homicide and disaffection against the English government. But this punishment was afterwards commuted into imprisonment for life beyond salt water. They took the king in the end of 1858 in old age with a few of his friends and servants to Rangoon and ordered that if he ever thought of coming again to India he would have to wash his hand of life. Men of wisdom (*lit. sight*) taken lesson.

COUPLE.

Those whom we used to see the other day with a royal crown
on their heads we see this day with dust on their head.

SIR COLIN CAMPBELL

Again undertakes an expedition in 1858.

On the 2nd January Sir Colin Campbell took Furrukhabad and Fatehgarh and halted at Cawnpore, and ordered all the troops, ammunition, and field-guns to be collected there and to prepare for a final battle. There were strong bodies of villains about Lucknow. Sir James Outram was the commander of the troops there. He kept the rebels at bay with great bravery, and repulsed all their attacks. The English troops were victorious at many places. For instance Major Ramsay defeated a large party of the rebels at Huldwani in Rohelkhand. On the 12th January the rebels made a desperate attack on the Baillie Guard in Lucknow, but Outram beat and drove them away. Six days before this battle the

Raja Jang Bahadur came to the aid of the English with a force of Bhutanees and seized Gorakpoor.

On the 24th of the said month, General Francks marched to Cawnpoor and defeated strong parties of the rebels. After two or three days the force of the Bhutanees came to their aid. On the 29th Sir Hugh Rose captured the fort of Rathgarh and rescued the garrison of the fort of Saugar which had been besieged by the rebels for several months. Several days previous to this occurrence a disturbance took place at Nagpoor, but it was put down by the sagacity and ingenuity of Mr. Ellice, the Deputy Commissioner. Having conquered Saugar, Sir Hugh Rose seized the stronghold of Grakote. On the 21st January, the besiegers of the Baillie Guard, again attacked Outram, and were again defeated. On the 23rd of the said month, Sir Hope Grant stormed and took the town of Mianganj, and on the same day General Francis fought a very severe battle against a rebel army of 25,000 men on the banks of the Gumti in Sultanpoor. The Bhutanees gave him great help in this battle. He gained a complete victory, and drove the rebels from everywhere. After conquering Sultanpoor, General Francks proceeded to Lucknow with all possible speed. By this time, Captain Southby's column had captured several forts near Fizabad, and the Bhutanees army had conquered Ferözepoor. After all these places were conquered, the English troops under the command of Sir Colin Campbell left Cawnpoor for Lucknow. The rebels were disheartened by his arrival, and the besieged in the Baillie Guard took courage. They had a great desire to come out in the open and oppose the enemy, and never were they so glad as on the day when they were ordered to advance.

THE EXPEDITION OF THE ENGLISH TROOPS AGAINST LUCKNOW.

This event took place in the end of February. There

were four divisions of the English army. One party was commanded and managed by Outram, another by Lugard, the third by Walpole, and the fourth by Francks. There were two cavalries of Europeans. Their commander was Sir Hope Grant. In short, there was a skirmish at first on the 2nd March. After this, party after party of those old experienced sepoys assembled in the pasture-land of Dilkusha, and well fortified themselves there in trenches. There were about 80,000 rebels in the adverse party.

THE LAST BATTLE AT LUCKNOW IN MARCH.

On the 6th of the said month, Sir James Outram crossed the Gumti, and marched along its north, so as to destroy the earth-works the enemy had built on that side. On the 9th the last battle was commenced. Sir James commenced to bombard the city and the earth-works erected outside the Martiniere College. He siezed from the 'rebels another entrenchment, *i. e.* the Chakkar Kothi. In short, the said gentleman was successful in every attack, and there were great rejoicings among his troops in the night. The next day there was a shower of bomb-shells on both sides, and on the 11th the English troops captured Secander Bagh, the Begam Kothi, Mahal Serai, and Khas Mahal. But the joy they had in taking this royal palace, was changed into sorrow in consequence of the loss of Major Hodson. This officer was killed in the earth-works during an attack. Outram and Campbell were both very busy in warfare for two days after this, and seized the Imambara (1) of Asif-ud-dowlah and Khisar Bagh

(1) *imam*, a spiritual leader, *bara*, enclosure ; *imambara* is a building where *panjas* (a hand with the fingers extended) made of metal are planted during the Moharram in commemoration of Imam Husam, and other absurdities are performed. These idolatrous practices have no foundation in Islam.

By the evening of the 14th, the English captured all the chief entrenchments of the rebels. When these localities were taken the English sepoy commenced great bloodshed, ruin, plunder, and havoc. They freely looted the repositories of the manufactures of eastern arts and industries that were collected in this city. On the 15th March, the English force captured the last fort that remained in the possession of the rebels, and then Lucknow fell into the hands of the victorious English army, and the ruffians fled to all sides precipitately leaving the magazines, &c. But warfare did not cease till the 21st. During this time all the strongholds out of the city in which the rebels had taken refuge, were destroyed and razed to the ground. On the 23rd March the last gun was fired in Lucknow, and *now* ceased the reports of muskets and field guns in that city (that continued to be fired) since June of last year.

THE CONQUEST OF BARIELY IN APRIL AND MAY.

After conquering Lucknow the victorious English army subdued Bareilly, in which the rebels being defeated had taken refuge. Their ringleaders now were Feroze Shah the prince of Dehli, Nana Sahib the Raja of Bithaur, Moulavi Fizabadi, and Huzrath Mahal Begam, the rebel of Oudh. General Campbell left Lucknow with the intention of dispelling the rebel army which had escaped the sword, and taking Walpole's troops with him marched against Bareilly. On the 25th April he took Shahjahanpore in a moment. On the 2nd May near the said city the rebel troops made a desperate attack on the invincible (1) English troops but were totally defeated and suffered a heavy loss. On the 6th May volleys

(1) *the* shattering victory.

from field guns were fired on Bariely. General Jones arrived there having conquered Muradabad. At last, Nana Sahab and his comrades fled precipitately and Bariely was conquered.

In the mean time after the departure of Sir Colin Campbell, the enemy had besieged Shahjahanpoor. But when General Jones came in for aid the rebels dispersed. When the troops under Lugard marched from Lucknow, a party of rebels whose chief was Kuvar Singh made violent attacks on them and caused a severe loss. But in the other quarter, Sir Hope Grant defeated the rebellious Begam. In a short time the rebellious Moulavi of Fizabad also was killed. The rebellious Begam ran towards the Gogra, and intended to make a sudden attack from there having collected an army. Thus by the 15th June the rebels were routed on each occasion, and were not now capable of offering combined opposition. Having been scattered, the several parties began to commit ravages and gave much trouble to the English army which was also scattered over several places. Now the parties of these predatory rebels gathered round the banner (1) of rebellion of the rebellious Begam, the prince of Dehli, and Nana Sahab.

The exploits of Sir Hugh Rose in the Central Provinces of India in 1858.

In May and June Sir Hugh Rose dealt such a blow to the rebel army in the famous battle-field of the Central Provinces that he put an end (to them.)

THE CONQUEST OF JHANSI IN APRIL 1858.

The said general captured the fort of Rathgarh in the month of January and subdued Saugar and Grakote in February. After conquering all these places, he marched against

(1) *lit.* of rebellious character.

Jhansi as the Rani of that place had revolted. Sir Hugh Rose now saw that the situation of the enemy was very safe and secure, but he fired guns till a breach was made in the fortress for troops to enter. Before the last attack there was a severe encounter with Tantia Rao, a cousin of Nana Saheb. This evil-doer, that is, Tantia had come on the 1st April from Kalpi to defend Jhansi. The consequence was Tantia Rao was totally defeated, and the English took Jhansi in three days. Yet there were two strong forts in the possession of the rebels, that is, Kalpi and Gwaljar. Sir Hugh Rose proceeded at once to destroy them.

THE CONQUEST OF KALPI IN MAY.

Tantia Rao and the Rani of Jhansi awaited the English troops in Kalpi. Sir Hugh Rose left for the city on the 7th May and encountered a large body of the opposing army at Goona on his way. They were signally routed. On the 16th May the said General approached Kalpi and besieged the entrenchments of the rebels for two days. On the 22nd of the same month the villains made a sudden attack, but were totally defeated, and fled in great disorder. Sir Hugh Rose's fatigued army took possession of the city of Kalpi. Thus on the 23rd May, even Kalpi was conquered. After the termination of warfare, Sir Hugh Rose gave his army some rest as it was distressed and withered from successive battles and the severe heat of India. But hearing of the state of things at Gwaljar, he had to put his army again to work.

THE CAPTURE OF GWALIAR IN JUNE.

It has been previously stated that Sindhia, the Maharaja of Gwaljar, was faithful to the English in this critical time and displayed great bravery. But all his troops had revolted. In short, on the 2nd June the Ruffians who had come after a

defeat at Kalpi, drove Sindhia out of Gwalior after a severe battle. He fled to Agra to protect his life. Sir Hugh Rose immediately proceeded to destroy totally this last rendezvous of the broken-hearted rebels. On the 19th June the mutinous army headed by the Rani of Jhansi and Tantia Rao, opposed the English army at Lashkarpahadi which is situated opposite to Gwalior. The Rani was killed; the whole army was dispersed, and thousands were slain. At last even Gwalior fell into the hands of the English. And this was the last fatal blow to the rebels who did not again raise their heads after this. The rebel army was scattered. The guards of the English sepoys were posted throughout the conquered country. Now these brave warriors had some breathing time and rested from the fatigue and toils of war. After peace and tranquility was restored in India, the East India Company was abolished, and Her Majesty the Queen of England assumed the administration of India. This account will be given further on. It is advisable here to mention the termination of this great revolution.

THE LAST BATTLE IN NOVEMBER.

In the very hot months of July, August, and September, the eminent officers Sir Colin Campbell, Sir Hope Grant, and Gen. Walpole, were pursuing and killing the notorious badmashes and capturing forts. The rebellious Begam after some feeble encounters, crossed the Rapti with Nana Saheb, and fled into the territories of Jang Bahadur, the Raja of Nepaul. The said Raja gave permission to the English to pursue the rebels in his dominions. In a word, the few parties of the Ruffians that were left were scattered. Nana Saheb and the rebellious Begam sheltered themselves in the mountains, and their accomplices laid down arms.

THE END OF REBEL CHIEFS IN 1859.

In the beginning of 1859 the place of concealment of Tantia Rao was discovered, and the ringleader of the rebels was hanged after trial. People say that Nana Sahib died in Nepaul. The Khan of Bariely was apprehended and hanged; Mummoo Khan, the minister of the rebellious Begam of Lucknow, was sentenced to life imprisonment beyond salt water. The remaining rebellious chiefs were either sentenced to life imprisonment, or imprisoned for different terms. Most of the rebel sepoys put down their arms, put off their uniform with great disgrace, and adopted the costume of citizens. The rebellious Begam passes her days (*lit. lies*) in obscurity in the city of Khatmandu, the capital of Nepaul.

THE SEPARATION (1) OF THE ZAMINDARI OF OUDH IN 1859.

The rebels in Oudh were severely punished for their misdeeds. Lord Canning ordered that the land of this province should be solely (2) under the control of government, but he granted handsome rewards to the natives who aided in the suppression of the mutiny and rebellion. Sir Robert Montgomery was appointed the Chief Commissioner in place of Sir James Outram and performed his duties with great ability. These facts are memorable in the reign of the Company. Now listen to the abolition of the Company.

(1) *forq* seems to be a misprint for *qurq* meaning (assumption.)

(2) *lit. without partnership* of any other person.

THE ABOLITION OF THE EAST INDIA COMPANY. IN 1858.

It must be remembered that it so happened on most occasions when there were speeches and discussions in the Parliament about Indian matters, most members persistently urged that it would be very advisable to take away the administration of this country from the Company and place it entirely under the king and the Parliament. The discussion on this point went on since 1784. Mr. William Pitt, the Prime Minister remarked at the time that both the English and the Hindus would be benefited by this change of government. It can now be easily understood how the dreadful events of 1857 and 1858 made the English nation totally averse to the government of the company. At last after great discussions and debates both the houses of the Parliament approved of the removal of government from the Company, and on the 2nd August 1858 Her Majesty the Queen sanctioned it, and it now received the force of Law. Since that date East India Company was finally abolished and the Moghal Empire was included into the dependencies of the magnificent British government. The Government of India is now entrusted to a Secretary of State and a Council of fifteen members. They have full powers about all matters relating to India. The Governor-General of India is under their orders. And under his (Governor-General's) orders are all other officers.



